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THE
WHOLE WORKS
OF THE
MOST REV. JAMES USSHER, D. D.
LORD ARCHBISHOP OF ARMAGH,
AND
PRIMATE OF ALL IRELAND.

VOLUME XV.

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THE
WHOLE WORKS
OF THE
MOST REV. JAMES USSHER, D.D.,

LORD ARCHBISHOP OF ARMAGH, AND PRIMATE OF ALL IRELAND.

NOW FOR THE FIRST TIME COLLECTED,

WITH A LIFE OF THE AUTHOR,

AND

AN ACCOUNT OF HIS WRITINGS,

BY

CHARLES RICHARD ELRINGTON, D.D.,

LATE REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF DUBLIN,
AND RECTOR OF ARMAGH.

IN SEVENTEEN VOLUMES.

VOL. XV.

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The Letters in this volume are principally taken from the collection published by Dr. Parr, but they are in many places differently arranged, in order to preserve the chronological order. Letters 2, 13, 34, 68, 86, 89, 132, 134, 143, 168, 187, are not in Dr. Parr's collection, but are taken from the works of Camden and Mede, or from MSS. preserved at Oxford and Dublin. There is a great similarity between Letters 180 and 195, but as they are not exactly the same, it is most probable that the second was written in consequence of some apprehensions that the first had not reached its destination: a circumstance of not unusual occurrence at that time, as will appear from some other letters in this volume. Letters 22 and 23 of Dr. Parr's Collection being dissertations rather than letters, are printed in vol. XII.

The Editor has felt considerable doubts as to the course he ought to pursue with regard to the orthography of the names: the variety of spelling is very extraordinary, even in the signatures printed by Dr. Parr, as, Gatacre, Gattaker, Gataker; Davies, Davis, &c. &c. He has, however, determined to leave them as given by Dr. Parr, for it is probable that he, being in possession of the autograph letters, adopted the spelling he found in them, and that the writers

had, at different periods of their lives, changed the mode of signing their names.

Dr. Parr seems never to have even attempted a correction of the passages which were given in the Oriental languages. He evidently printed whatever characters resembled most his MS., without any regard to the sense. The Editor has endeavoured to correct them, and trusts he has succeeded wherever quotations occurred, but he cannot be sure that his conjectures are right, where Hebrew phrases are composed by the writer himself. This difficulty occurs particularly in Mr. Skynner's letters, who gives Hebrew passages of his own composition, and goes so far as to seek out a Hebrew anagram of his own name. This idle waste of learning certainly but ill repays the time spent upon endeavouring to exhibit it correctly, more particularly as the success of the attempt must be uncertain. In parts, however, of Mr. Skynner's letters there is considerable ability, and in his comments upon the books of Exodus and Daniel a display of much learning and ingenuity.

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LETTERS

TO AND FROM

ARCHBISHOP USSHER.

SOME NEVER BEFORE PUBLISHED.

LETTERS.

LETTER I.

A LETTER FROM MR. JAMES USSHER TO MR. RICHARD STANIHURST, AT THE ENGLISH COLLEGE AT LOVAIN.

Dear Uncle,

Having the opportunity of this messenger so fitly offered unto me, I make bold to desire your furtherance in some matters that concern my studies. The principal part of my study at this time is employed in perusing the writings of the fathers, and observing out of them the doctrine of the ancient Church; wherein I find it very necessary that the reader should be thoroughly informed touching his authors, what time they lived, and what works are truly, and what falsely attributed to them; either of which being mistaken, must of force bring great confusion in this kind of study. To help students wherein, Johannes Molanus, sometime divinity professor in the university of Lovain, wrote a book, which he intituled Bibliotheca Theologica; giving charge at his death to his heirs, that they should see the work published (as witnesseth Possevinus in Apparatu Sacro;) but they being negligent in discharging that trust committed unto them,

the book is at last fallen into the hands of Aubertus Miræus, a canon of Antwerp, as himself acknowledgeth in his edition of Sigebert's Chronicle. If you could procure from him the copy thereof, which I suppose will be no hard matter for you to effect, and with some convenient speed impart it unto me, I should take it for a very great argument of your love, and hold myself exceedingly obliged unto you thereby. Besides my main studies, I have always used, as a kind of recreation, to spend some time in gathering together the scattered antiquities of our nation; whereof I doubt not but many relics are come into your hands, which I would very willingly hear of. But especially I would intreat you to let me have a copy of Philip Flatsebury's Chronicle, for hitherto I could never get a sight of it; as neither of Cornelius Hibernicus his History, cited by Hector Boethius; Sentleger's Collections, alleged by Mr. Campian; Richard Creagh of the Saints of Ireland; Christopher Pembridg his Abstract of the Irish Chronicles, &c. There is also among the manuscript books of the Jesuit's college at Lovain, the Life of St. Patrick, a manuscript, &c. A manuscript whereof I have much desired, both because the author seemeth to be of some antiquity, and likewise allegeth certain sentences out of St. Patrick's own writings. If any of our countrymen, studious of such matters, will be pleased to communicate either that, or any other antiquities of like nature, I do promise that I will take as much pains for him, and make full recompence of courtesy in the same kind. Your own treatise of St. Patrick's life I have; as also your Hebdomada Mariana. Your Margarita Mariana, and other writings, if there be any, I have much sought for, but could not as yet get: thus presuming upon that natural bond of love which is knit betwixt us, that I shall receive such satisfaction from you as I expect; with my mother, your sister's most kind remembrance, I remain

Your most loving nephew,

JAMES USSHER.

LETTER II.

MR. JAMES USSHER TO WILLIAM CAMDEN.

Sir,

The 10th of October I received your letter, which brought unto me the welcome news of your pains lately taken in adorning this poor country. I am sorry I understood no sooner of your purpose; but seeing the forwardness of your press is such as cannot afford any long time of deliberation, I will endeavour to give some slender satisfaction unto those points which you have propounded.

And first for Ninius, (whom I find also in the manuscripts to be named Ninnius and Nennius among the books bestowed upon the public library of the university of Cambridge by Matthew Parker) there is one which in the beginning hath these treatises following:

I. Gildas de excidio Britanniæ; glossis passim insertis. In the end whereof these verses are added;

> Historiam Gyldæ, Cormac, sic perlege scriptam
> Doctoris digitis, sensu cultuque redactam;
> Hæc tenues superat multos, carpitque superbos.

II. Historia Britonum per Nennium; wherein there is a preface of Nennius, which is wanting in both the copies of Benett college, beginning thus: "Humilis servorum Christi minister et servus, Nennius Dei gratia S. Elboti discipulus, cunctis veritatis obauditoribus, salutem. Vestræ sit notum caritati," etc. Item: "Versus Nennii ad Samuelem, filium magistri sui Benlani presbyteri viri religiosi, ad quem historiam istam scripserat." Here

it is said, that Nennius writ his history "858. anno Dominicæ incarnationis, 24. vero Mercinni regis Britonum." III. Gesta Britonum a Gilda sapiente composita, which is the same work with the former: but that the prefaces of Nennius, and the chapter wherein mention is made of Ida, the first king of Northumbria, are not here to be found. In an ancient book of Winchester library, (alleged by Leland, comment. in Cygn. cant. voc. Dunelmens.) in Will. Malmesbury of the antiquity of Glastenbury, in Mr. Allen's library; in the golden history written by Joannes Anglicus; in the second chapter of Ranulphus his Polychronicon, &c. this work is cited by the name of Gildas; as also in Henry Huntingdon, set out by Sir Henry Savil. But where it is there, in the narrative of Arthur: "Hæc autem bella et loca bellorum narrat Gildas historiographus:" Leland, in Assert. Arthurii, hath, "narrat quidam historiographus," and thereupon addeth: "Videtur hic Venantodunensis incidisse in Nennii historiolam, cujus nomen exemplari, ut videtur, non erat adscriptum." The copies of Ninius have oftentimes some additions which are wanting in the books which bear the name of Gildas; and these are they which in one of the manuscripts of Benett college are commonly referred unto the margin, "tanquam glossemata." As for example, cap. VIII. after these words; "Novissime venit Tlam Hoctor, (or as other copies have, "Clam Hoctor," or "Clamoctor") et ibi habitavit cum omni gente sua usque hodie." Then followeth in the common copies of Ninnius: "nulla tamen certa historia originis Scottorum continentur;" which clause wanting in Gildas, in the Benett copy of Nennius is written as a gloss in the margin in another hand. So a little after: "Filii autem Liethan obtinuerunt regionem Dimetorum (ubi civitas est quæ vocatur Minen)" those last words, which are wanting in Gildas, are in that copy of Nennius written over the head, as an interlinear gloss. So likewise in the next chapter, this sentence, "Iste gener Pharaonis erat, id est, mas Scottæ filiæ," which is wanting in Gildas, is here written in the margin with another hand as a gloss.

In setting out of Ninius, it were not amiss that whatsoever is there more than in Gildas should be pointed in a distinet eharacter from the rest: for so both works, if we may eount them to be two, should be represented unto us, and the glosses often distinguished from the text, as in the Benett copy. At the end of Ninius in Benett college library, there is the life of Gildas differing from that whieh is printed in Bibliotheca Floriaeensi, but the same, I think, with that whieh you have; you may do well to set it out with your Gildas and Nennius; and either there, or rather at the end of your Hibernia, find some place or other for the pareel of the Irish history which is in my Lord Howard's library. At leastwise I would wish, that the little treatise De Moribus Hibernorum which you told me was written by Good, the Jesuit, should be printed entirely without any alteration, and that in his own name, for so it will be far better taken by our eountrymen; and the envy wholly derived from you unto him, to whom it more properly belongeth.

Concerning the situation of Armagh, I find little in Jocelinus; but that he saith, "civitatem[a] itaque egregiam situ, forma, quantitate, ambitu, Anglicis indieiis designatam fundavit Patricius et extruxit;" and[b] that Dairus gave to St. Patriek "Drumsailech, post Ardmaehiam voeatam."

The prophecy whieh St. Patrick is said to have pronouneed of Fergusus, son to the Lord of Dalreda, he propoundeth in these words: "Lieet[c] hodie videaris humilis et despectus in conspeetu fratrum tuorum, eris in brevi prineeps et dominus omnium illorum. De te optimi reges egredientur, qui non solum in propria terra, sed etiam in regione peregrina principabuntur." And then he adjoineth the eomplement: "Elapso non magni temporis spatio, Fergusus juxta vatieinium sancti viri principatum in tota terra illa obtinuit, semenque illius per multas generationes in ea regnavit. Et ejus stirpe proeessit strenuissimus Edanus filius Gabrani, qui Scotiam, quæ dicitur Alba-

[a] Cap. 166. [b] Cap. 161.
[c] Jocelin. Cap. 138.

nia, subegit, et alias insulas: cujus in ea regnat adhuc successiva posteritas." This Edanus is he who in the catalogue of Scottish kings is called "Aidanus filius Gorani:" and by Bede, "Edan[d] rex Scottorum," who was discomfited by king Edelfred, A. D. DCIII. as is there noted.

In Sir Thomas Bodley his library at Oxford, I found MS. De miraculis S. Germani quæ in ejus vitæ omissa sunt lib. II. which I gather to have been written by Henricus Antissiodorensis, both by the time wherein he lived, ("Adalricum enim quendam anno incarnati Domini DCCCLXIX. et Adalsidum anno DCCCLXXIII. beneficio S. Germani sanctitati restitutos, adhuc superstitem agere vitam scribit,") and by the preface before his six books, written in verse, of the life of S. German unto Carolus Calvus, where he saith: "Confeci præterea ex miraculis præcellentissimi Germani opusculum aliud geminis districtum libris; in quo quia vestri tum nominis tum temporis mentio frequentius agitur, vestræ nihilominus illud malui celsitudini dedicandum."

In the first of these books there is, "Succincta mentio Patricii, per beatum Germanum in Hiberniam destinati."

"Quoniam gloria patris in suorum clarescit moderamine filiorum: e multis quos in Christo filios in religione creditur habuisse discipulos, unius tantum ejusdemque famosissimi castigata brevitate sufficiet inseri mentionem. Patricius ut gestorum illius series prodit, Hibernicæ peculiaris apostolus regionis sanctissimo ejus discipulatui, 18. addictus annis, non mediocrem e tanti vena fontis in Scripturis cœlestibus haurire eruditionem. Quemque in religione magnanimem, in virtutibus excellentem, in doctrina strenuum divinissimus considerans pontifex, ineptumque ducens robustissimum agricolam in Dominicæ segetis torpere cultura: ad sanctum Celestinum, urbis Romæ papam, per Segetium presbyterum suum eum direxit; qui viro præstantissimo probitatis ecclesiasticæ testimonium apud sedem ferret apostolicam. Cujus judicio

[d] Lib. 1. hist. cap. 34.

approbatus, auctoritate fultus, benedictione denique roboratus Hiberniæ partes expetiit; gentique illius datus proprie apostolus, tum quidem ex doctrina et miraculis, nunc quoque et in perpetuum mirificis apostolatus sui illustrat privilegiis."

The last chapter of this first book hath this title: "De Britanniis S. Germano speciali cultu obnoxiis, deque subulci hospitio, et rege abjecto;" where the author signifieth that this narration was delivered unto him by one Marcus, a British bishop. "Qui natione Britto," saith he, "educatus vero in Hibernia, post longa pontificalis sanctitatis exercitia, ultroneam sibi peregrinationem indixit. Sic traductus in Franciam, piissimique regis Karoli munificentia illectus, apud beatorum Medardi et Sebastiani cœnobium, anachoriticam exercet vitam; singularis nostro tempore unicæ philosophus sanctitatis." It may be enquired, whether this be not Rice-Marchus the Britton, who writ the life of St. David of Wales; wherein he writeth also thus of our Patrick:

"Patricius Romanis linguis eruditus ac disciplinis, comitantibus virtutum turmis pontifex effectus, gentem quam exulaverat petivit. In qua fructuosi operis lucernam oleo genuinæ charitatis infatigabili reficiens labore, non sub modio sed super candelabrum imponere volens, ut cunctis glorificato omnium patre roraret, Ceretica gentis regionem adiit. In qua per aliquantulum temporis conversatus, Demetica intravit rura. Ibique perlustrans tandem ad locum qui Vallis Rosina nominabatur pervenit; et gratum agnoscens locum, devovit ibi Deo fideliter deservire," &c. Upon this occasion, I take it, Vallis Rosina is accounted by some St. Patrick's country: as you have noted in Pembrokshire, pag. 582. whereas it appeareth he was born in Clyddesdale[e], by the place which is now called Kirk-patrick. John Harding in his description of Scotland, maketh Dunbritton, as I remember, the place of his birth; that it was not far from Dunbritton, may be gathered by Jocelinus[f],

[e] "Prope Glasguensem civitatem," saith George Thompson, in his little treatise of the antiquity of Christian religion in Scotland.

[f] Cap. 1.

writing thus: "Extitit vir quidam Calpurnius nomine, filius Potici presbyteri, Brito natione, in pago Taburnia vocabulo, hoc est, tabernaculorum campo (eo quod Romanus exercitus tabernacula ibidem fixerit) secus oppidum Emptorum degens, mari Hibernico collimitans habitatione." And: "Erat[g] in quodam promontorio supereminenti præfato oppido Emptorum munitio quædam extructa, cujus adhuc murorum apparent ruinosa vestigia, &c. Est autem locus celebris in valle Clud situs, lingua gentis illius Dunbretan, id est, mons Britonum nuncupatus." Probus, an Irishman, in his first book of the life of St. Patrick, which he wrote unto Paulinus, hath these words of this matter: "Hic in Britanniis natus est a patre Calpurnio diacono qui fuit filius Potiti presbyteri; et matre Concessa nomine, de vico Bannanæ, Tyburniæ regionis: quem vicum indubitanter comperimus esse Nentriæ provinciæ, in qua olim gigantes habitasse dicuntur."

I come now to Dublin, (the city of my own birth,) "Urbem nobilem populo, situ amœnissimam concurrentibus mari et flumine piscibus opulentam, commerciis famosam, planitie viridante affectuosam, glandiferis nemoribus consitam, ferarum lustris circumvallatam." For this Jocelinus commendeth it[i]. And indeed for the situation, seeing you desire to have a topographical description thereof set down in my words, I may say: Situm habet amœnum imprimis et salubrem: ad austrum enim surgunt montana, ab occidente patent campestria, ad ortum mare propinquum cernitur Liffeus[l] fluvius ad boream decurrens navibus stationem præbet securam. Ad flumen positi sunt Kaii (quos nostri vocant) hoc est, cancelli (sic enim in vetustis glossis quæ Isidori nomine circumferuntur, vocabulum hoc expositum legimus) sive crepidines, quarum

[g] Jocelin. Cap. 10.

[i] De vita Patricii, cap. 98. Guilh. Newbricensis, lib. 2. ver. Anglic. cap. 26. "Divelinum urbs maritima totius Hiberniæ metropolis, portuque celeberrima commerciis et commeatibus, nostrarum æmula laudoniarum."

In king John's charter it is called "Aqua de Avenelyth:" but the name of Avenlyf, which Giraldus and Neccham use, cometh nigher to the name of the Liffye, whereby it is now commonly called.

objectu aquarum impetus cohiberi possit. (Caiare enim apud veteres erat cohibere, coercere, compescere: quemadmodum a doctissimo Scaligero notatum est[m].) Mœnia huic firmissima e lapide structili protenduntur (aggeribus etiam ad austrum munita) quæ sex portis patent, longioribus inde procurrentibus suburbiis. Ad ortum porta est Dammensis, prope quam Castrum eminet regium, fossis, turribus, armamentario munitissimum, ab Henrico Loundreo Dubliniensi archiepiscopo (circa an. MCCXX.) extructum. In orientali suburbio, juxta ecclesiam S. Andreæ apostoli Henricus II. Anglorum rex (ut refert Hovedenus) palatium[n] sibi regium curavit erigendum miro artificio, de virgis levigatis ad modum patriæ hujus constructum. In quo ipse cum regibus et principibus Hiberniæ festum solemne tenuit die natalis Domini.

Collegium hinc pulcherrimum e regione prospectat, (quo loco olim Omnium Sanctorum[o] monasterium visebatur) Sanctæ et Individuæ Trinitatis nomini consecratum[p]: quod a felicissimæ memoriæ Elizabetha regina academicis donatum privilegiis, insignique nuper instructum bibliotheca, spem ostendit non exiguam, ad Hiberniam (quo veluti ad mercaturam bonarum artium confluxerunt aliquando exteri) et religionem et cultiores omnes disciplinas tanquam ad avitum hospitium postliminio reversuras.

Borealis porta ad pontem aperitur, opere arcuato e vivo saxo constructum, qui Oastmantown, id est, Ostmannorum oppidum, cum urbe conjungit. Hic enim Ostomannos, quos de Norwegia et insularium borealium partibus advenisse author est Giraldus, (ego Estones esse putarim, Livoniæ incolas, ab Eginharto Aistos vocatos) circa annum salutis ML. sedes posuisse nostri produnt annales.

In hoc suburbio celebris fuit olim ecclesia S. Mariæ de Houstmanby (sic enim in charta regis Johannis appella-

[m] Ausonianarum lectionum, lib. 2. cap. 22.

[n] Anno 1172. Ejus nulla hodie cernuntur vestigia.

[o] Allhallows.

[p] Anno 1591. 13. Martii jacta sunt illius fundamenta. 9. Januarii anno 1593, iterarum studiosos hospitio excepit.

tur:) domus etiam fratribus prædicatoribus fundata[q] (Black-friers ab illis dicta) ad quam fora regni judiciaria, quibus juris lites componuntur, nuper translata sunt. Ad occidentalem urbis plagam sitæ sunt duæ portæ, Ormondsgate[r], et Newgate seu Nova porta (quod publicum est ergastulum) quæ ad longissimum suburbium ducunt, quod S. Thomæ dicitur, ejusdemque nominis magnificum cœnobium (Thomascourt dictum) amplissimis olim redditibus locupletatum. Ad austrum porta patet Paulina; et quæ a S. Nicolao nomen habet, ad Patricianum suburbium præbens aditum, in quo Sanctum Sepulchrum situm, Dubliniensis archiepiscopi palatium: templumque amplissimum quod S. Patricii nomen obtinet, opere intestino, pavimentis lithostrotis, testudine e saxo concamerata, turrique præcelsa conspicuum. Quo primum tempore condita fuerit hæc ecclesia, incertum plane est: Gregorium Scotorum regem, circa annum DCCCXC. ad eam accessisse, Scotica refert historia. Eandem postea a Johanne Anglorum rege plurimum amplificatam, præbendariam primum instituit Johannes Comynus Dubliniensis archiepiscopus (anno MCXCI. confirmante illud Celestino III. Romano pontifice) Henricus deinde Loundreus, ejusdem in Dubliniensi episcopatu successor, personatuum dignitatibus (liceat enim hic fundatoris verba usurpare) auxit, et ad Sarisburiensis ecclesiæ immunitates instituta et consuetudines approbatas conformavit. Nostris vero temporibus decanum, præcentorem, cancellarium, thesaurarium, archidiaconos duos, et præbendarios duos et viginti sustentat: "unica quodammodo (ut amplissimum testimonium, quod[s] publica regni comitia illi perhibent, non dissimulem) piæ omnis et ecclesiasticæ disciplinæ atque ordinis in Hibernia lucerna ac lampas."

Est et altera cathedralis ecclesia in urbis meditullio posita, quæ Sanctæ Trinitati consecrata templum Christi communiter dicitur. De ejus constructione in ecclesiæ archivis

[q] Now commonly called the Inns.

[r] Or Gurmund's gate, whether from some earl of Ormond; or from Gormo the Dane: hard by the city there is Grange Gorman and other where Gormanstown, named from the same Gormo, as it may seem.

[s] Statut. Parliament. ann. 28. Henrici VIII. cap. 15.

ita legimus. "Sivluic rex Dublin, filius Ableb comitis Dublin, dedit sanctæ Trinitati et Donato primo episcopo Dublin, locum ad ædificandam ecclesiam Sanctæ Trinitati: nec non aurum et argentum sufficienter ad ædificandam ecclesiam cum tota curia contulit. Factum hoc circa annum salutis MXII. quo Sutricum Abloici filium (sic enim appellat) claruisse confirmat Carodocus Lancarvanensis. Opus a Donato inceptum Laurentius Dublinensis archiepiscopus, Richardus Strangbous Striguliensis comes (cujus monumentum, ab Henrico Siducio restauratum, hic cernitur) Robertus Stephanides et Reimundus Giraldus perfecerunt. Ad australem ecclesiæ partem prætorium e saxo quadrato consurgit, Tolcstale dictum: ubi causæ a prætore urbano cognoscuntur, frequentesque civium aguntur conventus," &c.

Upon the antiquity of the city I cannot now stand: only that note of time is to be corrected, where you say, "eo sane tempore quo Ptolemæus floruit, ab Avellano conditam cives produnt," for it is only found in my uncle Stanihurst his description of Ireland, where by error he referreth the arrivals of the three Easterlings to the year of our Lord, CLV. which upon better advice in his Latin book[t] he hath cast toward the nine hundredth year, (about which time it appeareth by Giraldus that they came hither,) and that of Harold out of the life of Griffith ap Conan, would be more largely set down; that it might appear about what time, and upon what occasion he should be said to have builded Dublin. Neither were it unworthy also to be added: that Dublin is now a colony of the Bristolians, upon whom this city by king Henry the second was bestowed. For thus go the words of his charter (the ancientest of any which the city hath) "Sciatis me dedisse, concessisse, et præsenti charta mea confirmasse hominibus meis de Bristowa civitatem meam de Dunelina ad inhabitandam. Quare volo et firmiter præcipio, quod ipsi eam inhabitent, et teneant illam de me et hæredibus meis bene et in pace, libere et quiete, integre et plenarie et honorifice,

[t] Pag. 23.

cum omnibus libertatibus et liberis consuetudinibus, quas homines de Bristowa habent apud Bristowam et per totam terram meam."

From Dublin it is now time to proceed to Mell, where the provincial was held by Johannes Paparo. That this is Mellifont, I gather by that which I find in a nameless author, the same (if I be not deceived) whom Philip Flatsbury followeth in his chronicle. "Anno MCLII. (saith my author) Christianus, episcopus Lismorensis totius Hiberniæ legatus, in Mell concilium celeberrimum celebravit; quo concilio interfuerunt episcopi, abbates, reges, duces et majores natu Hiberniæ: in quo auctoritate apostolica et consilio cardinalium, consensuque episcoporum, abbatum et aliorum ibidem consistentium, quatuor archiepiscopatus in Hibernia constituit, quatuorque pallia quatuor ecclesiis eorum archiepiscopatuum distribuit, &c. Anno MCLVII. ecclesia Mell dedicatur; in cujus dedicatione fuerunt isti venerabiles patres; Christianus episcopus Lismorensis totius Hiberniæ legatus, *qui fuit primus abbas ejusdem ecclesiæ*." Now, that Christianus was abbot of Mellifont, both Bernard witnesseth in Vita Malachiæ, and this same author, writing thus: "Anno MCLX. fundatur abbatia Mellifontis, Donato rege Urgalliæ terras et possessiones donante, Malachia episcopo procurante: ad quam regendam Bernardus abbas Clarevallensis misit conventum de illis quos Malachias in Clarevall ad addiscendum ordinem reliquerat, et postea miserat, dato eis in patrem fratre Christiano," &c.

The abbey of Magio, mentioned by Bede, I took always to be the monastery of Mayo in Connaught[u]; but if you find in the records there, that there was any abbey in the Isle of Magie near Knocfergus, I should rather incline unto that part, and think the other Magio to be of a far later foundation; viz. that whereof my nameless author thus writeth: "Anno MCLI. fundatæ sunt abbatiæ de Beatitudine, de Buellio, de Magio, et de Valle salutis."

Beside your Fourness in Lancashire, we have another

[u] In the county of Mayo.

abbey of Fourness in Meath. Jocelinus, who writ the life of St. Patrick at the request of Thomas archbishop of Armagh, Malachias bishop of Down, and John Kourcy, prince of Ulster (for[x] so he calleth him) was a monk of Fourness (and so is he also called by Joh. Forden in Scotichronico[y]) but to whether of both abbeys he belonged I cannot certainly determine: neither yet what those Filiæ Fournesii are which you mention. "Domum fratrum minorum de Carrick" I find in the county of Waterford: "Capellam de Caldragh Wallagh" in the county Roscommon. The abbey of Fermoy is in the county of Cork, belonging to the Lord Roche (alias de Rupe) who is also called Lord of Fermoy; the first we find so called is "David fil. Alexandri de Roch, dominus de Fermoy," in a plea anno 39. Edv. III. In another plea, anno 8. Edv. III. there is mention made of an instrument of this Alexander Roch, to this effect: "Notum sit omnibus quod ego Alexander filius Hugonis de Rupe, dedi et concessi Deo et monasterio S. Mariæ de ponte de Fermoy, et canonicis sub regula beati Augustini ibidem deservientibus pro salute Domini Johannis regis Angliæ, &c. locum ipsum ad monasterium construendum assignatum, et ipsam villam Deponte, et[z] castellum, et ipsum pontem cum octo carucatis terræ arabilis, &c. Monasterium de Ines et de Corkumrow in the county of Clare; Monasterium de Englenaugh in Tipperary. These I guess to be the same that are mentioned in the register of Fourness abbey. But where Salanga, or Mons S. Dominici was, I can by no means learn, unless it should be Knockdonogh, in the county of Wexford, which is as I dare not affirm, because especially it is a little too far in the land, whereas Giraldus saith it doth "imminere mari" so I may be bold to say, that it took the name, not a Dominico Calaguritano, who lived after Giraldus, but a S. Dominico Ossyriensi, of whom Giraldus speaketh otherwhere[a].

[x] "Johannis de Kourcy Ulidiæ principis qui et illam debellavit," saith he.

[y] Lib. 6. cap. 2.

[z] See whether this be your "Castrum Dei."

[a] In Topograph. Hibern. distinct. 1. cap. 5.

The first in whom I find mention of Congellus, is Jonas, who writ about the year of our Lord DCXXVI. for thus writeth he of Columbanus in his life: "Dedit deinde operam, ut monachorum necteretur societati, ac monasterium, cujus vocabulum est Benchor, petiit: in quo præsul virtutum ubertate cluebat beatus Congellus (al. Commogellus,) egregius inter suos monachorum pater, quique et religionis studio, et regularis disciplinæ cultu præcipuus habebatur." Jocelinus[b] bringeth in St. Patrick prophecying of him in this manner: "Divertit," saith he, "ad quendam monticulum non longe situm a valle in qua postea constructum est Benchorense cœnobium. Et, Annorum sexaginta, inquit, circulo completo, nascetur quidam filius vitæ, nomine Comgellus, quod interpretatur pulchrum pignus. Erit enim dilectus Deo et hominibus, atque ob morum meritorumque pulchritudinem intendens prospere procedet, et regnabit cum Christo inter ipsius pignora computandus. Ipse in loco luce præostenso ecclesiam sanctorum ædificabit: in qua innumera filiorum lucis et vitæ agmina Christi servitio mancipanda coadunabit." Then after a relation of Benchor, taken in a manner verbatim out of Bernard, he concludeth: "Antiqua Benchorensis ecclesiæ nobilitas luculenter descripta est in sanctorum actibus Comgelli primi abbatis illius loci, et Malachiæ pontificis et apostolicæ sedis legati in Hibernia." My nameless author addeth further touching the monastery of Benghor, the ruins whereof yet remain in the Ardes in Ulster: "Hoc olim destructum a piratis, qui fere omnes ecclesias et libros totius Hiberniæ destruxerunt et combusserunt, Malachias reædificavit. Ferunt namque nongentos monachos simul una die a piratis in eodem occisos. Non est autem putandum, ut quidam æstimant, propter aliqualem similitudinem nominum et rerum gestarum, hoc esse quod Beda dicit in secundo libro De gestis Anglorum, et Henricus Lincolniensis archidiaconus De conversione gentis Anglorum. Nam illi monachi erant de monasterio Bangorensi in Britannia, isti de monasterio

[b] Cap. 97.

Benghorensi in Hibernia; illi interfecti ab Ethelredo rege Northumbrorum juxta Leucestriam, isti in monasterio suo a piratis in Ultonia; illi mille ducenti, isti nongenti." Hæc ibi.

And thus having said somewhat unto those matters which you propounded, I have little else at hand worthy the advertisement, unless you would take notice of new county of Wicklow, and the new city of the Derrie (by Loughfoil) lately erected by his Majesty. Other news come not at the present to my mind: and matters of antiquity, the suddeness of this warning, together with the multiplicity of business wherewith at this present I am encumbered, will not permit me to search after. Only for the place of Eginhardus (pag. 761. of your book) I thought good to signify, that in the author I find it not. But in another author of the life of Carolus M. set out by Pithæus, we read: "Classis Normannorum Hiberniam Scotorum insulam aggressa, commisso prælio cum Scotis, innumerabilis multitudo Normannorum[c] extincta est, et turpiter fugiendo reversi sunt." So likewise author Annalium Fuldensium anno DCCCXII. "Classis Danorum Hiberniam aggressa, a Scotis prælio superatur." Regino, anno DCCCXII. "Classis Normannorum Hiberniam insulam aggressa; commissoque cum Scotis prœlio, multi ex eis interfecti, cæteri fuga lapsi sunt." And before these all, Adelmus Benedictinus, the author of the Annals of the kings of France, (falsely counted by Andreas Velleius to be Adhemarus[d]) "Classis Nordmannorum Hiberniam Scotorum insulam aggressa, commissoque cum Scotis prælio, parte non modica Nordmannorum interfecta, turpiter fugiendo domum reversa est."

I send you here a breviat of the getting of Ireland by Englishmen, and of the decay of the same, to the end that I may learn of you whether it be the same that Patrick Finglass wrote, or no.

I would also desire a note of the constitutions of the Irish synod, whereof you speak unto me: and a supply of the

[c] Dani and Normanni the same.

[d] Huic transcriptum (ut reliqua authoris hujus omnia) in appendic. Aimoini, lib. 4. cap. 100.

sixth chapter of the second book of the Conquest of Ireland, written by Giraldus. For in your edition the bull of Adrian III. is wanting: which I have seen in Johannes Rossus, De coronis regno Angliæ annexis, (in Mr. Thomas Allen's library, whose kindness in these matters I can never forget,) cited out of Giraldus. Sir Robert Cotton made half a promise of some manuscripts unto our library: if he would be pleased to spare Wickliffe's homilies and his Lantern of light, with another volume wherein the examination of Thorpe is, it should very gratefully be accepted. But of the copy of two epistles, which concern the consecration of the archbishop of Dublin, I challenge to myself an absolute promise: whereof I pray you put that worthy knight in mind. When I shall hear further from you both, I purpose to take some order for the conveyance of my Boston unto you. Your letter, if at your leisure you will write any thing hither, may be left with M. Cuttes, at the sign of the Frying-pan in Cheapside. And thus, remembering the commendations of your friends here, especially captain Leonel Ghest, sometime your scholar, and my cousin Molyneux, who hath sent you here enclosed the note of a record of the earldom of Ulster, I rest

Your's in all kind affection,

JAMES USSHER.

From the College at Dublin,
October 30, 1606.

In Dundalk you may note, that Richardus Armachanus, who in the country is commonly called S. Richard of Dundalk, was there both born and buried. His monument there was not long ago by the unruly soldiers defaced.

LETTER III.

JAC. USSERII AD GUIL. EYRIUM EPISTOLA.

Guilielmo Eyrio, in Collegio Emmanuelis Cantabrigiæ Socio.

Quas ad me dedisti literas, Eyri ornatissime, eas reddidit mihi, jampridem huc ex Anglia reversus, frater: ad quas quod serius jam respondeam, partim illud in causa fuit quod

——— *μάλα πολλὰ μεταξὺ*
Οὔρεά τε σκιόεντα θάλασσά τε ἠχήεσσα,

partim etiam quod Livelæanam de anthentica Scripturarum editione commentationem prius expectaverim, quo amplior mihi tribueretur occasio et gratias agendi, et amplius de quæstione gravissima inquirendi, (quo una fidelia duos dealbarem parietes,) profecto me negligentiam insuper commemorare necesse sit, quam diffiteri non possum. Sane *ἐπιθυμίᾳ ἐπιθύμησα* cum Livelæo tuo conferre, cum aliis de rebus, tum præcipue de versione Septuaginta interpretibus adscripta; ubi mihi in multis aquam hærere non diffiteor: promisit de his nuper rara quædam et inaudita doctissimus Scaliger, cujus ego hominis multiplicem eruditionem admirari soleo, ut et de Masoritarum observationibus, a quibus, post Hieronymi tempora, puncta Hebræorum et accentus inventos, confirmatur.

Sed ludet ibi profecto operam, si quid ego augurari possum. Ludat Scaligeri critica in Virgiliano Culice; ludat, inquam; nam lusisse ostendunt crebræ illæ trajectiones, quas ille nulli opinor hominum unquam probaverit. Et ludente autore, ludat etiam interpres. Lusit

Virgilius Culice, (Lusimus Octavi) lusit etiam in emendando Culice Scaliger. Et hujusmodi nugis ludat ille quantum volet: non in eo positæ sunt fortunæ Græciæ. Sed in seriis et maximi momenti rebus pium et modestum pectus desideraverim. Tuum erit, doctissime Eyri, et tui simillium, quibus ad arcana literaturæ Hebraicæ datus est aditus, succrescenti huic malo ire obviam, et curare ne quid inde detrimenti respublica Christiana capiat. Hæc in nostros fabricata est machina muros; aut aliquis latet error.

Ad nos quod attinet, qui sacris illis vix dum initiati sumus, congessimus et nos ex Hieronymo et scriptis Hebræorum observationes; sed Talmudicorum librorum ope destituti, quod voluimus perficere, nondum potuimus. Illud certe mihi persuasissimum ipsum Masoreth longe ante Hieronymi tempora extitisse.

Illud velim scire, quomodo in Baba Bothra, in historia de Joabo magistrum suum occidente, distinguunt זָכָר et זֵכֶר, an per puncta vocalia, an aliter. Et in Massecheth חֲגִיגָה Perek א. et quid intelligit Arias Montanus, cum dicit Josephum punctorum meminisse.

Lasciviunt critici, quorum petulantia comprimenda; nisi non sit verisimile, non ego credulus illis.

——— Cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?
Æn. I.

Nec vidisse semel satis est: juvatusque morari;
Et conferre gradum, et veniendi discere causas.
Æn. VI.

——— Nequeunt expleri corda tuendo.
Æn. VIII.

Spondeo digna tuis ingentibus omnia cœptis.
——— Nec partum gratia talem
Parva manet ———
Æn. IX.

Omnia magna de te spem nobis conciliasti.

Ὁσόтατος.

JAC. USSERIUS.

Dublin. XII. Kal.
Januar. 1607.

LETTER IV.

GUILIEL. EYRII AD USSERIUM EPISTOLA.

Spectatissimo viro ac amico suo singulari M. Jacobo Usserio, Theologiæ professori apud Dublinienses in Hibernia, S.

Quod Hieronymus in epistola quadam ad Paulinum presbyterum scripsit, nempe literas ejus a principio probatæ jam fidei fidem et veteris amicitiæ nova prætulisse argumenta, idem de tuis, ornatissime humanissimeque Usseri, quas ad me duodecimo Kalendas Januarii dedisti literis, vere dicerc possum. Vera est cnim hæc necessitudo nostra et satis antiqua, "quam," ut sanctissimi patris verbis utar, "non utilitas rei familiaris, non præsentia tantum corporum, non subdola et palpans adulatio, sed Dei timor et divinarum Scripturarum studia conciliant." Hanc tu præclare novis officiis reapse coluisti, Guilielmus tuus votis et affectu tantum.

Quod autem tam diu jam conticuere literæ meæ, in causa non fuit veternus aliquis, nec oblivio singularis erga me tuæ humanitatis, quam nec loci distantia, aut *μάλα πολλὰ μεταξὺ οὔρεά τε σκιόεντα*, &c. obscurare, nec temporis diuturnitas e tabulis memoriæ meæ obliturare potest; sed quotidiana exspectatio Livcleanæ commcntationis dc authentica Scripturarum editionc, quam tibi jam antea pollicitus eram. Hanc frustra adhuc expectavimus; licet jampridem consilio Roffensis episcopi tradita fuerit cuidam viro docto, una cum chronologia Latina, ut publici juris fiant. Ambas quamprimum lucem aspcxcrint, volente Deo, ad te mittam. Chronologicus ille tractatus, credo, propediem prodibit: alterum quod attinct, si non editus fuerit (quod non multum desiderarem, nisi quædam

cautius, quædam vero plenius scripta fuissent) non dubito quin post menses aliquot, copiam ejus mihi denuo hæredes Livelæi facient; atque tum postea in tuam gratiam exscribendum curabo.

Interea vero loci, agnosco me valde obæratum esse et tibi et doctissimo juveni fratri tuo Ambrosio, qui peritissima manu sua, quædam in meum usum ex Alcorano Arabice exscripsit. Tibi vero, clarissime Jacobe, meipsum debeo, qui non solum suavissimis tuis literis animum meum erexisti, sed etiam Arabicæ grammaticæ mihi copiam fecisti. Nondum potui, Postelli auxilio, Nebiensis Psalterii superare difficultatem, neque sane operæ pretium est. Video enim Arabicam illam Psalmorum versionem non Hebraicam veritatem sed ubique, ni fallor, vel Græcam vel, quæ plerumque eodem redit, vulgatam Latinam translationem expressisse. Amisimus Judæum, olim præceptorem meum, cujus gratia in animo mihi fuit hoc studium suscepisse; quia specula aliqua affulserat, qualemcunque hujus linguæ scientiam in academia nostra, hac ratione, locum aliquem habere potuisse. Non sum ἀραβικομανὴς, ut Clenardus olim: sed Arabicari parumper, et primoribus tantum labris Arabicismum degustare volui, ut in aliis quibusdam rectius judicare possem.

Nam in animo mihi fuit jampridem, quorundam hortatu et consilio, quædam de authentica Scripturarum editione deque punctorum, vocalium, et accentuum Hebraicorum antiquitate et ratione penitius, quam hactenus, rimari; et fontium puritatem integritatemque a librariorum incuria et criticorum quorundam conjecturis vindicare: ob eamque causam limatissimum tuum judicium in nonnullis libentissime cognoscerem, quorum te, doctissime Usseri, callentissimum esse, omnes qui te norunt testari possunt.

Verum ne longiore hujusce rei explicatione, aliud quiddam quod mihi jam in animo occurrit, excidat plane e memoria, illud prius expediam. Degit hic apud nos, uti nosti, Antonius Martinus[a]; quem et tute satis nosti, ego

[a] Qui mihi ad sedem Armachanam translato, anno 1625, in Midensi episcopatu successit, et anno 1650, mortem obiit.

vero in cute novi. Vestras est natione et affectu suo: et noster foret non tantum affectu et votis nostris, æque ac merito suo, sed etiam loco, nempe in albo sociorum, si natione nostras esset. Quorsum hæc? Dicam paucissimis. Quoniam Martinus hic meus (nam sic revera est, cura et, pro more nostro, tutela quadam) noster esse nequit; gratularer sane plurimum ipsimet et vobis si vester esse posset, locumque socii in collegio patrio capesseret. Certe quorundam sermone nuper accepi, quosdam propediem asciscendos et cooptandos esse in album sociorum collegii Dubliniensis: scio etiam vos in votis habere, probos et literatos in seminario vestro collocare, qui strenuam operam vel in artibus docendis, inque juventute erudienda, vel in messe Domini in agris Hybernicis colligenda, tandem ponant, et vel sint vel fiant idonei ut hoc faciant. Illud consultissimum est. Nam si habeatis in schola vestra qui cum laude et fructu juventutem vestram in philosophia et politiori literatura instituant, quales et habuisse ac etiamnum vos habere sat scio, tandem fiet, annuente Deo, ut intra fines Hiberniæ generosa juventus contineatur, neque extra Athenas vestras Romæ aut alibi instituantur. Talis futurus est, spero, Martinus noster: quippe qui is est, qualis alii plerique videri tantum volunt, et in humaniori literatura, et vitæ integritate: germanissimus certe Nathaneel, sine fraude. Hæc divinæ providentiæ et vestræ prudentiæ relinquenda censeo, et ad rem propositam accedo.

Atque ut intelligat reverentia tua, me operam daturum, ut tibi gratus sim, spero me brevi confecturum indicem sive catalogum variarum lectionum in utroque Instrumento, una cum earundem censura, quem ad te transmittam; ut tibi saltem occasionem aliquam hæc eadem penitius rimandi, et lucem veritatis aliis præbendi dare possim. Scio enim te multa in adversariis tuis ad hanc rem pertinentia habere, quæ, occasione oblata, in usum Ecclesiæ proferas: mihi satis fuerit ansam doctoribus præbere. Quid enim amplius tenuitas mea in hoc genere præstare potest, cui non conceditur per statuta collegii nostri in gremio indulgentissimæ matris Academiæ, ultra

biennium aut triennium manere, atque interea loci oportet in aliis potissimum temporis partem consumere? Tuum erit potius, doctissime Jacobe, qui commodius antiquitates indagare, Spartam hanc ornare. Verum ut intelligas, quid a me expectes, et qua ratione tute postea rem ipsam expedias, en tibi methodum eorum quæ parare occœpi! et quidem opus ipsum in privatum usum brevi, juvante Domino, absolvam. Appellari potest "סיג התורה, sepes legis," sive Massoreth, vel, ut alii legunt, Masorah, ad puritatem fontium sive *ἀδιαφθορίαν* SS. contextus Scripturarum conservandam, et consequenter ad ejusdem *αὐθεντίαν* declarandam adhibita, et duobus libris comprehensa, quorum

1. Prior, prolegomena generalia continebit.
2. Alter, indicem variarum lectionum, in tota Scriptura.

Primi libri præcipuam materiem, post statum controversiæ de authentica Scripturarum editione et fontium puritate, sex propositionibus, quas firmissimis rationibus confirmare possim, si dextre intelligantur, complexus sum.

I. Propositio: Illa tantum Scripturarum editio est authentica quæ divinitus inspirata fuit, et a prophetis atque apostolis conscripta.

II. Propositio: Illa ipsa scriptura prophetica quæ primitus conscripta fuerit etiamnum pura et integra conservatur in Ecclesia.

III. Propositio: Hebraica veteris Instrumenti scriptura iisdem vocalium et accentuum notis, quibus hodie utimur, antiquitus tradita.

IV. Propositio: Græca novi Testamenti scriptura (quæ divinitus inspirata fuerit) adhuc integra et pura manet in Ecclesia.

V. Propositio: Græca veteris Instrumenti translatio, nec divinitus inspirata, nec pura et integra.

VI. Propositio: Vulgata Latina Bibliorum editio, nec fida nec authentica, nedum divinitus conscripta.

APPENDIX LIB. I.

In appendice, paralipomena sive prætermissa in prolegomenis quædam subjicientur, ad præsens negotium facientia, sed in propositionibus commode tractari non possunt.

I. De characterum Hebraicorum, qui hodie in usu sunt, origine et antiquitate. Hæc disquisitio necessaria videtur, ad defensionem integritatis Scripturæ, propter novam opinionem illustrissimi viri Josephi Scaligeri: qui in animadversionibus in Eusebii Chronicon, ad locum Eusebiani numeri 1617. "Literæ," inquit, "quibus hodie Judæi sacros libros et omnia acta sua conscribunt, nuperæ ac novitiæ sunt, ex Syriacis depravatæ, illæ autem ex Samaritanis," &c. Vide locum. Hac de re variæ sunt aliorum opiniones, ut Postelli libello de Phœnicum literis, Waseri libro de antiquis numis Hebraicis, &c. et aliorum: quas hic ventilandas suscepi, etsi fateor in quibusdam quæ caput rei non attingunt aquam mihi hærere. Verum Scaligeri opinionem aperte falsam esse probari potest ex metis.

Nam primo probatur, modernas literas non esse nuperas, &c. et Samaritanas in biblico usu semper non fuisse antiquitus, quia non Samaritanæ sed Judaicæ in usu fuerunt Christi humiliati tempore: ut constare mihi videtur ex Matth. cap. V. ver. 18. Luc. cap. XVI. ver. 17. et locis id genus aliis, ubi Christus docet, Ne minimam quidem particulam legis perituram; nempe, ut omnes fatentur, saltem quoad sensum et doctrinam, allusione facta ad minimam literulam Hebraici contextus, nempe joth, quæ facile omnium literarum minima est in Hebraico alphabeto, sed in Samaritano potius maxima (Hebraico י. Samaritano ࠉ.) Quod si ante Christi humiliati tempus nostræ literæ fuerint, tum neque nuperæ sunt et novitiæ, neque ex Syriacis depravatæ. Nam Syriacæ sive Maroniticæ introductæ fuerint a Christianis nascentis ecclesiæ, ne quid cum Nazaræis et Hebionitis, quorum hæresin execraban-

tur, haberent commune; ut docet doctissimus vir Guido Fabricius Boderianus, in epistola ad Dictionarium Syro-Chaldaicum.

Secundo, idem constat ex omnibus illis Scripturæ locis, qui bene multi sunt, in quibus veteres interpretes Septuaginta, et alii antiquissimi hallucinati sunt et decepti literarum similitudine, ut ב et כ, ו י et ז, ה et ח, ז et ן, ד et ר, ר et ך, ס et ם. Job, chap. XI. ver. 3. בדיך, Græce legitur, בריך εὐλογημένος, et id genus sexcenta quæ ex indice nostro observari possunt. Nulla autem talis est earundem literarum vicinitas juxta Samaritanum alphabetum. Vide Postelli vel Scaligeri ipsius alphabetum Samaritanum locis citatis.

Tertio, multa alia id ipsum docent, quæ non opus est hic repetere. Nempe figuræ Hebraicæ literarum quæ hodie in usu sunt, simplicissimæ: ex quibus etiam, ut Postellus probat, et res ipsa docet, nimirum ex currente earum forma, Syriacæ et Arabicæ literæ ortum habent. Item ἔτυμα sive notationes nominum quæ Hebraicis potius quam Samaritanis characteribus conveniunt. Qua de re consulendi sunt grammatici. Miror quid Scaligero in mentem veniebat. Sed missa hæc facio, et reliqua quæ communiter contra hanc Scaligerianam et aliorum opinionem dici possunt.

II. De Masoriticis et Rabbinicis notis in Bibliis Hebraicis: de 28. Perigmoth, deque librorum et capitum variis distinctionibus; et id genus aliis, et quid illis tribuendum sit. Neque hic multis opus est, quia in confirmatione secundæ propositionis nostræ, in responsione ad objectiones contra Hebraici fontis puritatem, fusius diximus, quod satis esse videatur, donec ad particularium locorum censuram in indice nostro deveniamus.

1. De octodecim locis qui vulgo appellantur, תיקון ספרים, et a quibusdam contra puritatem Hebraicæ Scripturæ et fidem Judæorum objiciuntur.
2. De quatuor locis qui vulgo appellantur, עטור סופרים, objicitur etiam.

3. De octingentis quadraginta octo locis, קרי וכתיב, objectis, &c. ubi descripsi ea ex Talmude et Eliæ Massoreth hammassoreth : quæ tu, doctissime Usseri, a me in tuam gratiam describenda petis.
4. De varietatibus inter orientales et occidentales, item inter filios Aser et Nephtali.
5. De locis quibusdam veteris Instrumenti, in quibus corruptelæ objiciuntur ex rei grammaticæ ratione.
6. De locis, in genere, tam veteris quam novi Testamenti, in quibus, ἐναντιοφανῆ observantur, atque ex collatione locorum parallelorum corruptionis arguuntur.

III. De Chaldaica paraphrasi, deque Arabica et Syriaca, necnon de aliis veterum et neotericorum versionibus, quarum in propositionibus non fit mentio, et quid illis tribuendum sit.

IV. De castigatissimis bibliorum Hebraicorum veteris Instrumenti, et Græcorum novi Testamenti exemplaribus.

His generalibus propositis ac enucleatis, facile erit judicium de singulis variarum lectionum locis: neque opus erit in indice sive catalogo nostro subsequente multa dicere, quæ alioquin sæpissime et fere ubique repetere oporteret.

SECUNDI LIBRI ARGUMENTUM.

Index et collatio variarum lectionum per singulos Scripturæ libros et librorum capita, una cum earundem censura, juxta ordinem particularium locorum; præsertim ubi fontium puritas quibusdam suspecta videtur, vel incuria librariorum aut criticorum temeritate periculum sit ne corrumpatur.

Hujus specimen, ex collectaneis nostris depromptum, hic subjiciam.

COLLATIO VARIARUM LECTIONEM IN PSALMIS.

Significationes notularum quibus sæpiuscule in hac parte indicis nostri usi sumus.

Qu. leg. Al. rect. Hoc est ; Quibusdam legitur sicuti primo in loco habetur: aliter vero rectius sicuti postea subjicitur.

I. II. III. indicant *κριτήρια,* quorum ope judicandum est, ex positis jam ante propositionum fundamentis, de genuina lectione in singulis locis : nam ad tria capita revocari possunt.

I. Codices sive exemplaria primævi contextus, tum manuscripta, tum typis excusa.

II. Interpretum versiones et commentationes, tum veterum tum recentiorum.

III. Rationes ex verbis ipsis locique circumstantiis, necnon ex aliorum locorum collatione, fideique analogia.

Quod si lectio aliqua ex his tribus alicujus auctoritate destituatur, tum sic notantur, I——o II——o.

Om. Cod.—i. Omnes codices vel omnia exemplaria nostra, tam manuscripta, quam typographica.

Exempl. Mass.—i. Exemplaria juxta Masoreth Judæorum excusa, præsertim si voculæ et verbis, de quibus controvertitur, nota Masoretica apponatur.

MS. T.—Manuscriptum Psalmorum exemplar in bibliotheca collegii Trinitatis Cantabrigiæ.

MS. C.—Manuscriptum exemplar in bibliotheca collegii Gonevelli et Caii Cantabrigiæ. MS. T. et C. notat utrumque.

Bom. 1. 2. 3. edit.—Codices bibliothecæ Hebraicæ a Daniele Bombergo Venetiis editi, tum seorsim variis formis et temporibus, tum etiam cum rabbinorum commentariis, necnon cum Masora minori et majori in duabus posterioribus editionibus emendatissimis, quas ubique fere comprobavimus in psalterio.

Pl. 16°. 8°. 4°. fol.—Codices bibliothecæ Hebraicæ a Ch. Plantino, variis formis et temporibus, Antwerpiæ excusi,——præsertim acuratissima editio illa ab Aria Montano et aliis doctissimis viris elaborata, quam hac nota [Bibl. Reg.] indicavimus.

Comp.—Codices Hebræi juxta Complutēnsem editionem.

Steph.—Biblia Hebræa in 4to. cum com. rabbinorum. In 12mo. Pro. minor. et in 16to. elegantissimis characteribus, Parisiis, per Robertum Stephanum.

Int. V. et N. vulg. edit.—Interpretes veteres et neoterici, qui vulgatam editionem Græcam vel Latinam in versionibus aut commentationibus suis sequuti sunt. Huc spectat Arabica tralatio Psalmorum in Justiniani Nebiensis octaplo psalterio, quam sæpe consuluimus.

Int. V. et N. Heb. Ver.—Interpretes veteres et recentiores, qui Hebraicam veritatem sequuti sunt. Hoc nomine complector etiam rabbinicos Scripturæ interpretes, item lexicographos, et alios qui vel concordantiis aut scholiis suis lectionem aliquam in locis controversis comprobarunt.

VARIARUM LECTIONUM IN PSALMIS HEBRAICIS OBSERVATIO ET CENSURA.

Psal. II. ver. 7. Qu. leg. אֲסַפְּרָה אֵל־חֹק] ut vocula אֵל sit cum Tseri, atque ut clausula hæc referatur ad præcedentem versum.

I. Legitur אֵל in margine primæ edit. Bom. cum Rab. com. et secundæ edit. cum Rab. scholiis.

II. Græc. schol. *Ἀναγγέλλων ἰσχυροῦ ἀκριβασμὸν.*

Sexta edit. *Καταγγέλλων εἰς θεὸν διαθήκην.*

Theod. *ἰσχυροῦ πρόσταγμα.*

Vul. Lat. prædicans præceptum ejus.] "Narrabo proprie, ut narrem Dei statutum et decretum," inquit Genebrardus, "ubi observa אל posse esse nomen Dei, ut a Masoretis notatum sit perverse per Seghol loco Tseri.

Vel si sit præpositio Latine vacare, narrabo præceptum [ejus] hoc est, ut narrem præceptum ejus, sum constitutus rex ab ipso." Hæc ille.

Al. rect. אספרה אֶל־חֹק] ut אֶל sit cum Seghol, atque ut clausula hæc non referatur ad præcedentem versum, sed initium sit sequentis.

I. Omnia exemplaria nostra, tam MS. quam typographica.

Quod autem in margine primæ editionis Bom. cum פי׳ Rab. et secundæ in minori forma absque scholiis leg. אֵל cum Tseri, nihil valere debet, tum quia verborum ratio, et versuum divisio in omnibus etiam non punctatis exemplaribus repugnant, tum etiam quia, ut Elias Lev. monet in tertia præfat. Mas. Hammas. caute agendum est in illis Bibliis Venetianis. "Non respiciat," inquit, "lector verba quæ in margine falso sunt posita de lectionum varietate," &c. "Qui enim concordantias illas adjecit indoctus fuit, nec fuit Judæus, nec quippiam novit in Masoreth, nec habuit delectum in oblatis exemplaribus[a]," &c.

II. Int. Om. V. et N. quibus propositum fuit Hebraicam veritatem exprimere nostram lectionem comprobarunt: nempe Chald. Hieron. Rab. Sol. Jar. Ab. Ez. D. Kimqui, Justinianus, Cajetanus, Montanus, et lexicographi, etiam omnes Rab. Mord. Nathan in Concordantiis.

Neque vero Lat. vulg. interpres, qui Græcum sequutus est, nec interpretes quibus propositum fuit Latinam aut Græcam vulgatam explicare, Hebræum autem contextum vel non omnino aut negligentius consuluerunt, nostræ lectioni refragantur.

Græc. vulg. *διαγγέλλων τὸ πρόσταγμα Κυρίου, Κύριος εἶπε*, &c. Sic non aliorsim legisse videatur quam in Hebræis habetur. Nam *τὸ πρόσταγμα* recte explicat אֶל־חֹק et *κυρίου* propter sensus evidentiam adjicitur.

Hinc vulg. Lat. "Prædicans præceptum ejus." Quod librarii, non inspectis Hebræorum pausis, præcedenti versui non recte addiderunt; sensu quidem non incommodo,

[a] Vide Basil. edit. Heb. pag. 54. שלא נמצא &c.

quem Ambrosius, Augustinus, Theodoretus, Haymo, Euthymius, et alii expresserunt. Scholiastes etiam Theod. et sexta editio supra citata sensum potius quam verba reddiderunt. Jansenius utramque lectionem exponit, neutram rejicit.

III. Sensus est aptior et verbis convenientior juxta Hebraicam versuum divisionem et punctationem τοῦ אֶל per Segol, ut significet juxta, vel sit idem quod אֶת־. Quod si per Tseri legeretur אֵל nullo modo, hoc in loco [Dei vel ἰσχυροῦ] sonaret, ut patet ex ordine verborum, nam tum legendum esset חֹק אֵל non אֵל חֹק: futilis autem videtur conjectura Drusii[b], ubi asserit interpretem Chaldæum, Septuaginta et Hieronymum legisse אל et transtulisse, "Annunciabo Dei præceptum;" postea autem mutatam esse lectionem propter ordinem verborum; præterea, juxta Latini vulgati interpretis distinctionem, accentuum Hebraicorum ratio plane negligitur, nec commodior sensus exprimitur. Quid sit autem tribuendum punctis et accentibus Bibliis nos in prolegomenis ostendimus.

Psal. II. ver. 9. Qu. leg. תִּרְעֵם] a רעה, quod significat *pascere* proprie: sumitur autem figurate pro *regere*, sicut et Græcis ποιμαίνειν.

I. ——————o.

II. Græc. ποιμανεῖς αὐτοὺς vulg. Lat. "reges eos." Hanc etiam lect. sequ. Int. V. et N. vulg. edit.

III. Apoc. cap. II. ver. 27. et cap. XIX. ver. 15. leg. ποιμανεῖ.

Al. rect. תְּרֹעֵם] a רעע quod idem significat cum רצץ, hoc est, "confringere, conterere."

I. Om. Cod. MS. T. et C. et Typ. et in Mass. exempl. cum nota Masoritica ל׳ וחס׳.

II. Int. V. et N. Hebr. Ver. Aqu. προσρήξεις.

Chald. "תְּתַבְּרִנּוּן, confringes eos:" et sic Rab. Ab. Ez. R. Da. Kim. Hieron. "franges eos." Eandemque lect. comprobarunt Justin. Mon. Vat. et Rab. Mor. Na. in Concord. &c.

[b] Quest. lib. 2. qu. 32. collat. cum observ. lib. 5. cap. 15.

Arab. نرعاهم] ambiguum est ex defectu punctorum vocalium in Neb. edit.

III. Hanc lectionem confirmat posterius membrum versiculi. Nihil enim tritius est Scripturis, præsertim in libris metricis et poeticis, ejusdem sensus repetitione, juxta Rabbinorum observationem ענת אחד כמלין שנית.

Apocalypseωs autem secundo cap. ver. 27. non citatur iste locus Psalmis, sed vel recitatur sensus tantum juxta vulgatam et in vulgus notam Græcorum interpretationem, vel potius juxta frequentissimum Spiritus Sancti in Scriptura loquentis morem, aliqua fit loci hujusce paralleli in verbis, sensu manente, immutatio. Qua re non animadversa, et observata, quidam non dubitarunt, ut opinor, in nascente Ecclesia Christiana, hunc et similes locos Græcæ vulgatæ versionis novi Testamenti locis parallelis conformare, in quibus forsan olim aliter legebatur.

Sexcenta hujusce rei exempla suppetunt ex indice hoc nostro.

Vide Psal. XIX. ver. 5. ubi קָוָם, linea vel delineatio eorum, leg. Græc. φθόγγος αὐτῶν: quia sic leg. Rom. cap. X. ver. 18. Sed de his fusius in confirmatione quinquæ propositionis libri primi. Variationes autem sive discrepantias hujusmodi tritas esse et frequentes in locis parallelis constat ex collatione, non solum veteris Instrumenti cum novo, sed etiam alterutrius cum ejusdem aliis locis, ubi idem sensus habetur. Confer Psal. XVIII. cum 2 Sam. cap. XXII. ubi idem Psalmus verbis pulchre immutatis recitatur; e.g. Sam. וַיֵּרָא Psal. וַיֵּדֶא Sam. &c. lege totum Psalmum et confer. Sic 2 Sam. cap. VII. ver. 7. שִׁבְטֵי; 1 Chron. cap. XVII. ver. 6. שֹׁפְטֵי, 1 Reg. cap. VII. ver. 24. מַקִּפִים; 2 Chron. cap. IV. ver. 3. בְּקָרִים. Et alia id genus sexcenta.

Denique, etiamsi concederetur תרעם recte verti hoc in loco "pasces eos" inde tamen non sequitur legendum esse תְּרֹעֵם et non תְּרֹעֵם quia in Poet. תְּרֹעֶה duci potest a רעה "pascere," sicut תְּזֹרֶה a זרה et similia, quæ videre est

in Ezraidis et Camii grammatica. Vide Micæ cap. VII. ver. 14. ubi verbum רעה in significatione pascendi cum בשבט quemadmodum et defendi potest hoc in loco, potius quam lectio Masoretica sit rejicienda.

Psal. II. ver. 12. Qu. leg. נַשְּׁקוּ בָר : Al. rect. בַּר] Verum ἅλις τούτων, exempli ac speciminis ergo reliqua in Psalterio et cæteris Scripturæ libris, hac ratione (בּ הּ) conficiam.

APPENDIX LIB. II.

In appendice, quædam Paralipomena, ad indicem nostrum pertinentia, sunt adjicienda.

1. Tabulæ varietatum inter orientales et occidentales Judæos, atque inter בני אשר ובני נפתלי, quæ in calce primæ et secundæ editionum Bibliorum Bombergianorum habentur.

2. Tabulæ קרי וכתיב, et מל וחס.

3. Consectaria nonnulla, una cum summa totius causæ quam in manibus babemus, viz.

1. Lectio alicujus locis veteris vel novi Testamenti, quæ comprobatur consensu et conspiratione omnium exemplarium quæ inveniri possunt, non est rejicienda propter ἐναντιοφανὲς quod difficulter conciliari potest, nedum propter interpretum quorundam auctoritatem qui aliter legisse videantur; donec exemplar aliquod fide dignum aliam lectionem exhibeat: nisi circumstantia loci, aut analogia fidei necessario postulet.

Hoc patet ex iis quæ dicenda sunt libro primo in Prolegomenis, præsertim in confirmatione secundæ, quartæ, quintæ, et sextæ propositionum.

2. Lectio alicujus loci veteris Instrumenti, quæ compro-

batur fide Masoriticorum et emendatissimorum exemplarium, licet in aliis aliter habeatur, cæteris paribus, est præferenda.

Hujus ratio petenda est ex iis quæ in prolegomenis diximus de Masoræ ratione et fide, necnon ex iis, quæ docentur in secunda et quarta appendice libri primi.

3. Lectio alicujus loci veteris vel novi Testamenti, quæ comprobatur auctoritate interpretum qui de industria fontes sequuti sunt, hoc est, Hebraicam et Græcam veritatem, versione aut commentatione sua illustrarunt, cæteris paribus, potius est illa quæ nititur fide, vel potius hallucinatione, interpretum qui rivulos consectati, et Græcam sive vulgatam Latinam editionem interpretati sunt.

Hujus veritas patet ex quinta et sexta propositione libri primi, atque ex tertia ejusdem appendice.

4. Lectio alicujus loci novi Testamenti quæ comprobari potest auctoritate et fide vetustiorum et correctiorum exemplarium, licet forsan pauciora sint, cæteris paribus, est præferenda. Vide quartam appendicem libri primi.

Huic nemo non suffragabitur, qui novit quid tribuendum sit multis codicibus, præsertim noviter editis, qui in vulgus spargunt errores et multiplicant σφάλματα γραφικὰ unius qui primo lapsus est incuria vel inscitia. Verum errantium multitudo, ut in re alia dixit Hieronymus, ni fallor, non debet patrocinari errori.

Lectiones autem omnes, quas in catalogo nostro defendimus, comprobantur vel consensu omnium exemplarium et interpretum qui primævam Scripturæ editionem sequuti sunt, nulla ratione repugnante, vel saltem fide emendatissimorum codicum, ac præterea, quorundam doctissimorum interpretum calculo, ratione etiam ex verbis ipsis vel ex aliis locis petita, exigente.

Hoc patet ex singularium locorum inspectione in indice nostro variarum lectionum.

Ergo lectiones quas sequuti sumus, et censura nostra comprobavimus, sunt veræ et germanæ.

Rursus illa tantum Scripturarum editio, et lectio in singulis locis est authentica, quæ θεοπνεύστως primitus conscriptafuerit, juxta primam propositionem primi libri.

At Hebraica tantum veteris Instrumenti integre etiamnum conservata in Ecclesia, juxta secundam propositionem ; idque punctata, juxta tertiam. Novi vero Testamenti Græca editio, integre etiam adhuc conservata, juxta quartam propositionem, atque utraque juxta lectiones quæ in indice nostro comprobantur, divina inspiratione primitus conscripta fuerit, ut ex prolegomenis et indice patet : non autem Græca veteris Instrumenti, nec Latina vulgata novi, quæ nec fidæ nec puræ sunt, juxta quintam et sextam propositiones, nec denique cujuscunque limæ versiones nostræ sunt θεοπνεύστως conscriptæ, ut patet ex tertia appendice libri primi.

Ergo, sola Hebraica veteris Instrumenti editio, sicut Græca novi, authentica est et pura.

Vides methodum quam mihi proposui. In animo etiam fuit, difficultates quasdam tibi, doctissime vir, proposuisse, in quibus exactissimum tuum judicium cognoscerem. Sed sentio me jam modum epistolæ excessisse, et vereor ne interpellem te nimis nugis meis a gravioribus negotiis. Ignoscas quæso Guilielmo tuo, qui prolixe et cordate potius quam eleganter et suaviter te compellare maluit.

Nactus jam tandem tabellarii opportunitatem, remisi ad te, manu fida ejusdem, Postelli Grammaticam, una cum libello altero, quem tibi benevolentiæ ergo dicavi ; majorem daturus, si Anglia nostra aliquid librorum non vulgarium ad antiquitatem eruendam suppeditaret.

Nondum aliquid efficere potui in Arabicis, quod dignum sit opera : forsan si Christmanno muto magistro, aut Bedwello Londinensi vel potius Ambrosio tuo Dubliniensi viva voce præceptore uti liceret, aliquid efficerem. Sed non licet. Velit, jubeat clementissimus pater qui in cœlis est, ut Ecclesiæ suæ pomœria dilatet, nostras ecclesias in vera pace conservet, tibique, frater doctissime, et tuis omnibus in Christo benedicat. Vale : e musæo in collegio Emmanu-

elis Cantabrigiæ, nono Kalendas Aprilis juxta veteres fastos, et anno Domini 1607. juxta computum Ecclesiæ Anglicanæ.

Tuus in communi fide, ac ministerio

Evangelii, frater amantissimus,

GUIL. EYRE.

LETTER V.

A LETTER FROM MR. JAMES USSHER, TO MR. SAM. WARD.

You will not believe, good Sir, what great pleasure I took in perusing those writings which I received from you, especially where I found your learned Parisian so fully to agree with me in collecting the order of the ancient Codex Canonum, out of the council of Chalcedon. For not long before, I had entered myself into the same consideration, and resolved after the same manner, but upon somewhat a more sure ground. I had found in Baronius[a], that both in the fourth and in the eleventh action of the council of Chalcedon, certain canons of the council of Antioch were cited, but without any name, out of some ancient collections, in which the ninety-fifth and ninety-sixth canon did contain the same that the sixteenth and seventeenth of the Antiochen council. I mused a while what this might mean; and conceiving Baronius's opinion to be somewhat improbable, that these canons should be produced from some other place than the council of Antioch itself, I bethought myself, at last, of that which Dionysius Exiguus hath in his preface before his translation of the Greek canons, Ad Stephanum Salonitanum episcopum. "Regulas Nicenæ synodi, et deinceps omnium conciliorum, sive quæ antea, seu quæ postmodum facta sunt usque ad synodum centum quinquaginta pontificum, qui apud Constantinopolim convenerunt, sub ordine numerorum, id est a primo capitulo usque ad centesimum sexagesimum quintum, sicut habentur in Græca auctoritate, digessimus. Tum sancti Chalcedonensis concilii decreta

[a] Ad ann. 341, sect. 34.

subdentes in his Græcorum canonum finem esse declaramus." Then set I numbering of the canons, and finding some variety in the divers editions, I resolved to try Constantinus Harmenopulus his reckoning in his preface before the abridgment of the Greek canons: where he numbereth twenty canons of the council of Nice, "25. Ancyranæ, 15. Neocæsariensis, 19. Gangrensis, 25. Antiochenæ, 60. Laodicenæ synodi;" although I yield rather to give, with your Parisian, fourteen to the council of Neocæsaræa, and twenty to that of Gangra. So, applying his reckoning to the order of the old Codex canonum, the sixteenth and seventeenth canon of the council of Antioch, fell out precisely to be the ninety-fifth and ninety-sixth in the other reckoning; and the first canon of the council of Constantinople, which immediately followed the five provincials in Dionysius his order, to the one hundred and sixty-fifth. Hence I concluded that the first collection of the canons consisted only of the first general, and five other provincial councils, unto which afterwards were added the general councils that followed. For thus much both Dionysius's distinction of them from the rest seemeth to insinuate, and the order of placing those general councils after the provincials (which otherwise, no doubt, if then they had been extant, when this first collection was compiled, would immediately have been conjoined with the council of Nice) doth further confirm: and the citation of this collection in the council of Chalcedon, afterwards incorporated into the same book of Greek canons, as appeareth by Dionysius, manifestly convinceth. Whether the Ephesine were as yet entered into the same body, I make some question: because I find no canon thereof cited, neither by Fulgentius Ferrandus, or Cresconius; neither is it well known which were to be accounted the canons of that council: the canons which are in the counterfeit Isidorus his collection, being quite divers from those which are in Tilius his Greek edition of the canons.

Of this ancient collection of the Greek canons, there was an ancient Latin translation extant before the time of

Dionysius, as he in his preface witnesseth. But it being somewhat confused, Dionysius made a new translation, which also he enlarged with addition of new canons: prefixing in the beginning of his book the fifty canons of the apostles, translated by him out of Greek. "In principio," saith he, "canones, qui dicuntur apostolorum, de Græco transtulimus: quibus quia plurimi[b] consensum non præbuere facilem, hoc ipsum ignorare vestram noluimus sanctitatem." Then having ended the Greek canons in the council of Chalcedon he adjoined thereunto the Latin canons of the Sardican and African councils, which before were never brought into Codex canonum, as you have well observed. For so much also doth himself testify in his preface; "Ne quid præterea notitiæ vestræ videamur velle substrahere, statuta quoque Sardicensis concilii atque Africani, quæ Latine sunt edita, suis a nobis numeris cernuntur esse distincta." And here, I take it, about the year DXXX. do we first[c] find mentioned these canons of Sardica of Dionysius, and Ferrandus: being as yet also unknown unto the Greek Church, howsoever afterward we find them added unto their Codex canonum. For about this same time in the days of Justinian, Constantinus, *ἀπὸ σχολαστικῶν*[d], maketh his collection of ecclesiastical constitutions, only out of the canons of the apostles, and the ten great synods, as he calleth them, viz. Ancyrana, Neocæsariensi, Nicena, Gangrensi, Antiochena, Laodicensi, Constantinopolitana, Ephesina, Chalcedonensi, Carthaginensi; without mention of that of Sardica, whose canons seem to have been coined for the advancement of the bishop of Rome's authority, after that the forgery of the canon of the council of Nice had no success, as no small presumptions may induce us to imagine. If we may believe Bellarmine[e], who herein I think follow-

[b] Of these Fulgentius Ferrandus seemeth to be one in Dionysius his days, for he never citeth those canons.

[c] Unless in the fifth canon of the fifth council of Carthage, of which we may further inquire.

[d] Alleged by Turrian, Lib. 1. contra Magdeburg. pro can. apost. cap. 21. et 28.

[e] Lib. 2. De Romano pontif. cap. 25.

eth Lindanus: "Dionysius his translation is extant in monasterio S. Vedasti Atrebati; where the canons of the council of Nice and of Sardica are joined together, as if they were but one council." But they may believe him who list. The words of Dionysius, which I have already alleged, put the matter out of all question, that in his edition the canons of the council of Nice and Sardica were placed far enough asunder. But where this edition of Dionysius is to be had, is not easy to be told. This only I conjecture, that whereas Crab setteth down two old editions of the canons, that which is different from Codex Moguntinus is likely for the most part to be that of Dionysius. So Baronius testifieth[f], that the first edition of the Ancyrane council in Crab, is of Dionysius his translation: but[g] he sheweth, that the first edition of the Nicene canons is not of Dionysius, nor the second neither, if we may give credit to his relation. But this I leave to your own judgment, who have better means to search out this matter than I can possibly have in this country.

After this, cometh Codex Romanus to be considered, which had nothing of Dionysius his translation, but only the canons of the apostles, the rest being either of the old translation which was before Dionysius, or of some other done after his time. For that there were many, appeareth by the preface of the counterfeit Isidorus to his collection, and Hincmarus Rhemensis archiepiscopus[h], where among other things he writeth thus of Isidorus his collection; "Et beatus Isidorus in collectario suo de canonibus quatuor editiones Nicæni concilii compaginavit." Although in the printed collection of Isidorus, we have but one edition left unto us.

This Codex Romanus contained no more councils than that of Dionysius; but had in the end adjoined the epistles of some bishops of Rome: first of six, viz. Siricius, Innocentius, Zosimus, Celestinus, Leo, and Gelasius; as

[f] Ad ann. 314. sect. 81. 87. [g] Ad ann. 325. sect. 156.

[h] In libro De variis capitulis Ecclesiasticis, cap. 27. de Translatione e Græco concilior. et canonum

is manifest by the collection of Cresconius, by some thought to be Corippus Grammaticus, who, using this Codex about seven hundred years after Christ, allegeth the decrees of no other bishops of Rome than these. Then in the Roman book were added the constitutions of bishops from Gelasius to Hormisda: and afterwards, to the time of Vigilius, as I gather by Gregory[i]. From Gelasius to Gregorius junior, the decrees of five[k] popes you have in Codice Moguntino, the true copy of Codex Romanus. "Quod volumen postea recognitum est Romæ cohærere cum aliis antiquis fideliter," saith Possevinus: and just so many are mentioned by Leo IV. in Gratian[l], (but that Silvester is by error added, of whose decrees none were extant in the body of the canons) according to the last Roman edition; for in the former editions of Gratian I find the name of Symmachus[m] written with great letters: "Iste codex est scriptus de illo authentico, quem dominus Adrianus apostolicus dedit gloriosissimo Carolo regi Francorum et Longobardorum, ac Patricio Romanorum, quando fuit Romæ." And in this book, Eckius writeth, were contained the decrees of fifteen bishops of Rome[n]. But in other copies which P. Pithæus had of the same sort, there appear to be no more than the epistles of eleven popes[o], as in Codice Moguntino. I have great want of this Codex Moguntinus, which I am very glad you have lighted upon. I doubt not but it is wholly inserted into Crab his edition; but I know not how to distinguish it from the other collections there: I would intreat you therefore to send me a transcript of the title of the book, and if any thing be worthy the noting in the preface of him that set out the book, as also of the several councils and epistles, with a direction in what page we

[i] Lib. 9. epist. 77.

[k] There are more.

[l] Distinct. 20. C. de libellis.

[m] Also of the councils, Antioch. Laodicen. Constantinopolit. Ephes. Chalcedon.

[n] Lib. 1. De primatu Petri, cap. 20.

[o] In Codice Moguntino are 14.

may read the same in Crab[p], or Nicolinus[q] his edition; that so I might learn which of the two old editions in Crab, is that which is found in Codice Moguntino: as also whether the subscriptions be the same. And here especially desire I to be satisfied in the Sardican and African councils. The like would I now do unto you for Isidorus his collection, directing you how you might read it entirely in Crab, if I had thought the book were not to be found with you there. And if you could spare for a time your book hither, which I would not willingly desire, considering the great distance betwixt our dwellings, I would send it back with all speed, and send together with it Tilius his edition of the Greek canons, if I might understand you wanted it at Cambridge. But if by your good direction I may find it fully in Crab, it shall suffice.

Now a word of that collection, which falsely is attributed unto Isidorus, being compiled sometime betwixt the years DCLXXXIII. and DCCLXXXIII. as in my Bibliotheca Theologica, God willing, I shall fully declare. The author of this collection, taking pattern by the epistles fathered upon Clement, coined a number more of the same stamp, giving them the superscription of "The names of the ancient popes:" and not content by this means to advance only the pope's spiritual jurisdiction, for the enlarging of his temporalities, he counterfeiteth, in the name of Constantine, that ridiculous donation, which before this time was never heard of. This forgery being first hammered in Spain, was first of all uttered in France by Riculfus, bishop of Mentz, "viro erga S. sedem Romanam valde devoto," as a certain author beareth witness of him, produced by P. Pithæus in his testimonies prefixed before Ansegisus, where what entertainment it had, shall in his place be declared. This collection was first published in print by Jacobus Merlinus[r], and it is to be found in a manner wholly (but enlarged with some additions of popes' epistles at the end) in your

[p] Edit. Colon. ann. 1551. [q] Edit. Venet. ann. 1585.
[r] Paris. 1530. octavo.

Corpus canonum of Benett college[s], and in the two great volumes of the popes' epistles, in the public library of your university[t], in the beginning whereof are to be seen "Provinciarum et regionum nomina," which are wanting in the printed books, but not in the manuscripts, as appeareth by Pithæus[u]. I would willingly understand whether it hath more or less than "Provinciarum imperii Romani libellus," set out by Ant. Sconhovius with Eutropius, and Andr. Schottus with Antoninus his Itinerary[x]. In the printed copy of Isidorus, there is 1. "Origo conciliorum generalium," as in Crab, taken in a manner verbatim, out of the true Isidorus[y], and by him out of some former council-book, as appeareth by those words: "Sed et siqua sunt concilia quæ sancti patres Spiritu Dei pleni sanxerunt, post istorum quatuor auctoritatem omni manent stabilita vigore: quorum gesta in HOC OPERE condita continentur." 2. "Annotatio sex principalium synodorum: item, annotatio [novendecim] synodorum, quarum gesta in HOC CODICE continentur." This is to be found in Gratian[z], with some additions at the end: whereof see the Roman corrections in that place. Now seeing in this catalogue many councils are reckoned, which are not to be found in Isidore's collection, and some also in Isidorus, which are not to be found in this catalogue, (which seemeth to be the cause why this catalogue was omitted by Crab, as not agreeing to the collections now extant) it appeareth that "Annotatio synodorum quarum gesta in HOC CODICE continentur," was translated hither out of some other collection of councils not now extant. For beside the book which had the Greek canons, there is no doubt but there were others which contained also the constitutions of the western councils. One of which was used by Ferrandus, who, beside Concilium Cellense or Zellense, which is the same with Concilium Tilense sub Siricio P.

[s] Sect. 361.
[t] Sect. 235.
[u] Lib. 2. Adversariorum, cap. 1.
[x] Colon. 1600. octavo.
[y] Lib. 6. orig. cap. 16.
[z] Distinct. 16. cap. 10, 11.

in Isidore and Crab, citeth seven other councils, not now to be found, as I suppose: Marazense, or Marizanense, Macrianense, Suffetulense, Incense, Tusduritanum, Thenitanum, and Septimunicense. But to return to the printed Isidorus. There follow there, 3. The epistle of Aurelius to Damasus, and of Damasus to Aurelius, extant also in Crab, and the copy of your public library; which epistles Baronius showeth[b] to have been counterfeited by this counterfeit Isidorus. 4. Isidorus his preface, which is extant in Crab, and the MS. of your public library, where he is called Isidorus Mercator, for Peccator. Whereof see the Roman corrections of Gratian[c], and Baronius in Martyrologio Romano[d]. 5. The fifty canons of the apostles, as they are in your Benett copy. 6. The Decretal epistles of the popes from Clemens to Melchiades, inclusive, as in order they lie in the former part of the first tome of the Decretal epistles, set out by the authority of Sixtus V. at Rome[e], as also in your two manuscripts. 7. The discourse De Primitiva Ecclesia: and Edictum D. Constantini imperatoris, (which is the lewd donation fathered upon Constantine) extant in Crab, immediately before the Nicene council. 8. The Nicene council, with a preface prefixed, in your copy of the public library, as I remember. The acts of the Nicene council are more largely set down, than in the printed copy of Isidore. I pray you make a comparison with your Crab, and write unto me what you find. 9. The Canons of councils, from Nicene I. to Hispalense II. as in your Benett copy. For in the copy of the public library, all this is wanting. 10. Concilium Romanum sub Silvestro: as in Crab[f], the counterfeit epistles of Athanasius, and the Egyptian bishops to pope Mark[g], &c. with other decretal epistles, from Marcus to Gregory I. in whom Isidorus ended his collection, as himself in his preface signifieth. Yet in the end are further added the epistles of Grego-

[b] Ad ann. 374. sect. 11.
[c] Distinct. 16. cap. 4.
[d] April. 4.
[e] Ann. 1592. fol.
[f] Pag. 271.
[g] In Crab, pag. 299.

rius Minor, Vitalianus, Martinus, Gregorius III. and Zacharias, as they were found in the ancient copies of this collection. But enough, or rather too much now of Isidorus.

Beside these ancient collections there were kept, in later times, greater volumes of the councils, containing both eastern and western councils, old and new, not much unlike the first edition of Crab, set out at Colonna[h]. Such a one have I seen fairly written, with Sir Robert Cotton, and such a one is that which you inquire of in Sir Thomas Bodley's library[i]. Such a one also is that of Lorrain, in bibliotheca canonicorum ecclesiæ Virdunensis, mentioned by Fronto Ducæus the Jesuit[k]. And hither do I refer the great book of the Acts of the councils, of which Petrus de Aliaco, about the end of his book De reformatione Ecclesiæ, wisheth care to be had, "Ut magnus codex conciliorum generalium, qui modo rarus est," saith he, "licet sit perutilis et necessarius, a metropolitanis in magnis ecclesiis reponeretur." And sure a faithful record of the acts of general councils, would be a matter of great moment. We have long expected them from the Roman press: where the good fathers have been mending them, a longer time than nature requireth for bringing forth an elephant. Anno MDXCI. or about the year MDXCIII. at the farthest, the work was under the press, as appeareth by Baronius[l]. Jo. Antonius Petramellarius, in his continuation of Onuphrius his book of popes and cardinals, set out anno MDXCIX. signified unto us that the work was printed[m]. But that it was not yet finished, Baronius after that maketh known unto us[n]. And whether this birth of theirs as yet hath seen the light, I cannot learn. We read in Socrates[o], that one Sabinus, a Macedonian heretic, gathered together the Acts of the councils. But it seemeth that work is perished; except that be some

[h] Ann. 1538. fol.

[i] Pag. 34. cap. 1. n. 7.

[k] Apud Baron. ann. 811. sect. 19.

[l] Ad ann. 360. sect. 17. et ad ann. 431. sect. 112.

[m] Pag. 355.

[n] Ad ann. 787. sect. 9. et ann. 811. sect. 19.

[o] Lib. 1. cap. 5. lib. 2. cap. 11. et 13. lib. 3. cap. 21.

abridgment of it, which is extant in the library of the patriarch of Constantinople, and intituled, Sabini monachi epitome omnium synodorum, as it is in the catalogue of Constantinople, set out by Antonius Verderius, "in supplemento epitomes Gesnerianæ." But what should we talk of works, which we have no hope to come by?

J. U.

LETTER VI.

A LETTER FROM MR. SAMUEL WARD TO MR. JAMES USSHER.

Salutem in Domino plurimam.

Good Mr. Ussher,

I received your large letters, &c. As you were confirmed in your opinion touching the ancient canonical code, by the Parisian, which I sent you; so I, having long since observed the place of Dionysius Exiguus in his epistle to the bishop of Saling, (which is extant in Casiodorus,) was glad to see you jump with me; which place I much marvel how it escaped our Parisian, being a far better evidence for the ancient code, than is that of the council of Chalcedon, considering it setteth down exactly the number of one hundred and sixty-five: that this collection of the council of Nice, and the five provincial, was before the council of Constantinople, (besides your conjecture from the placing of the provincials after that general of Nice, which you make out of Dionysius, and is also in the titles which are in the Greek canons, and in Codex Moguntinus,) methinks that may probably be gathered out of the sixteenth action of the council of Chalcedon. When after that Constantine the secretary of the consistory had read the sixth canon of the Nicene council out of the canonical code, which was in the custody of Ætius the archdeacon (which no doubt was the same which is mentioned both in the fourth and eleventh actions) coming afterwards to allege the canons of the council of Con-

stantinople, he beginneth to read thus, "Synodicum primi concilii sub Nectario episcopo;" and which *synodicum*, no doubt, was the title of a distinct codex from the other, though it may be both in one volume. It is great pity we have not these acts of the council of Chalcedon in Greek, and more pity we have not those of the first Constantinopolitan neither in Greek or Latin. It should seem by Verderius' appendix, that they are to be had in the libraries in Greece. But by this citation, and Maxinianus his subscription in that action, a little after, we may see the Constantinopolitan council's canons were then incorporated into the canonical code; though according to my former probable conjecture, *non sub eadem numerorum serie.* As for the Ephesine canons, howsoever they are neglected, or at least not mentioned by Ferrandus, Dionysius, and Cresconius,(and that in probability, especially the first six, for that they were not touching general orders in church discipline, but in particular for the suppressing of Nestorius and the Pelagian heresies, whence Baronius seemeth to acknowledge but six,) yet I doubt not but they were received in the canonical codes, both of the east and west churches. And first I doubt not but they are comprehended in that general ratification of the canons, which is in the first canon of the council of Chalcedon, as may appear by Balsamon his scholy upon that canon. Secondly, no doubt but they are contained in Justinian's canonical code, which is confirmed, Novell. pag. 131. where he will have the canons of the four general councils, and such as are by them approved, to be received as imperial laws. Now the six first canons of the Ephesine council are all orderly compiled together, tom. IV. cap. 9. of Peltarus's edition, with a synodal epistle to the emperor Theodosius, prefixed for the confirmation of them. The other two canons are before in the Acts of that council, and also are to be found in Libello Constitutionum Synodicarum, fathered by Crab upon Cyril chiefly, which he (as it seemeth) faithfully set forth[b], which is dismembered in the Ve-

[b] Tom. 1. pag. 542.

netian and the late Cologne edition; one member placed one where and another elsewhere, not much unlike their dealing with the ancient canonical code. This book Crab much commendeth as having not seen the acts of the council of Ephesus, since by Peltarus, and Sylburgius set forth, where most of those things are to be found. Whereas you seem to say, that it is not well known which were the canons of that council, for that the counterfeit Isidore hath diverse from those in Tilius's Greek edition. I doubt not but those and those only which are in Tilius's Greek copies are the right canons of the councils, the other twelve anathematisms being rather to be reputed *dogmata* than *canones*, according to Justinian's distinction in the aforesaid 131 Novell. and *κανόνας διατυπώσεις περὶ τῆς καθολικῆς καὶ ὀρθοδόξου πίστεως, ἢ ὅρους περὶ τῆς εὐταξίας*, as Gelasius Cyzicœnus, lib. 2. distinguisheth. And therefore Johannes Windlestin, who set forth codex Moguntinus out of three manuscripts, writeth thus in præfatione Concilii Ephesini: "Hoc concilium in majoribus duobus quibus utimur codicibus non habetur, ex ea forsan ratione, quod solum de fide, nihil de statu et regimine ecciesiastico statuisse videtur. —— Integra quidem acta illius non habemus, synodicam vero epistolam, una cum XII. capitulis ex tertio codice huic operi adjungi operæ pretium fore duximus." But he was deceived, and so were the compilers of his two greater codes, if they thought there were no other canons of that council. But I rather think that the Romanists have no great good-will to that eighth canon, concerning much the liberty of the Church universal.

As for the mutations which came after the council of Chalcedon, and after Justinian's edict, I doubt not but the times might by diligence be observed, whether they were by subtraction or addition: the leaving out of the Ephesine canons; the altering of the Constantinopolitan; and the cutting off of the two or three last canons; also the leaving out of the last canon of the council of Chalcedon, no doubt that was by the Romanists' means, which hence is apparent, in that all these are as yet entire in the Greek

copies, whereas all these defects are in codice Moguntino. As for the canons of the apostles, they were not only questioned in Dionysius his time, but before his time by Gelasius[b], and after his time, about the year DLXXX. For in a synod at Paris held contra prætextatum Rhothomagensum, about that time, king Chilperic sent to the synod, "librum canonum in quo erat quaternio novus annexus, habens canones quasi apostolicos continentes hæc: Episcopus in homicidio, adulterio, et perjurio deprehensus, a sacerdotio divellatur:" now this is the twenty-fifth canon of the apostles, and yet saith Gregorius Turonensis, "Regi[c] nihilominus neque Bertichranus Burdegalensis, neque Gregorius Turonensis, neque alii qui aderant episcopi fidem habere voluerunt, quod falso canone uteretur, observantissimum antiquorum canonum." Whence it is evident that then in the French church, no not the first fifty translated by Dionysius, were received. Some one hundred years after, all the eighty-five canons were confirmed in Trullo, but Cresconius after that doth acknowledge no more than are in codice Moguntino, viz. fifty.

Whereas you seem to doubt of the council of Sardica; surely there may be just cause of the suspicion of forgery. Reasons might be brought on both sides; I wish I had leisure to scan my doubts. "Concil. Carthag. I. can. 5. et habetur dist. 71. c. primatus," or rather *privatus*. Mr. B. calleth it "sanctissimum concilium," mentioning one of the canons of that council. Augustine afterward calleth it in question[d], acknowledging no other Sardican, but one, which was heretical. And Patres Aphricani, as you know, writing ad Cœlestinum: "Ut aliqui tanquam a tuæ sanctitatis latere mittantur, nulla invenimus patrum synodo constitutum." I know their distinction of the two Sardicans, but much may be said against it. Sure it is, that it was never holden for general which made the canons. Codex Hadrianæus, which is inserted into the late Cologne edition, out of Henricus Canisius his Liber antiquarum lec-

[b] Dist. 16. cap. Rom. eccles.

[c] Lib. 5. cap. 13.

[d] Cont. Crescon. lib. 3. cap. 34. et lib. 4. cap. 44.

tionum, maketh mention only of sixty bishops which subscribed to that council. And codex Moguntinus, in the end, numbereth but sixty which subscribed, but after the catalogue of the names, it addeth, " Et subscripserunt omnes episcopi diversarum provinciarum vel civitatum, numero CXXI." Moreover in the preface in codice Hadrianæo, before the Sardican canons, there are said to have been "XX. regulæ, XL. episcoporum :" but in codice Moguntino, in the preface[d] there, it is said there "XL. regulæ XX. episcoporum." And here I am to tell you, that codex Hadrianæus, and Moguntinus, though in substance they agree, yet in many circumstances they disagree, as, for example, in many particulars in the said prefaces; also in the distinction of canons, and sometimes in titles : so it should seem also for number of decretal epistles, if that which Eckius saw were the same with that H. Canisius had, for it should seem that Eckius' book had the decrees of fifteen popes, whereas codex Moguntinus hath but thirteen, and not eleven only, as you seem to say out of Pithæus. And now since I mention Pithæus, if his copy of Ferrandus' breviary of the canons were true, there were other canons amongst the Sardican canons than those we have, as may appear in Ferrandus his Breviary[e] : for the first and thirteenth titles there alleged are not to be found in the canons of Sardica now extant. Another thing also touching Pithæus: he saith in the preface of Ferrandus' Breviary, that that version which is in codice Moguntino is not that of Dionysius Exiguus; but I assure you Baronius, Ant. Augustinus, and the recognisers of Gratian in their annotations, and Binius in the late Cologne edition, take that which is in codice Moguntino to be that of Dionysius Exiguus.

You allege Hincmarus Rhemensis in Libro de variis capitulis eccles. I would know whether you have the book, or you have it[f] from some others who do allege him. I would

[d] Hæc præfatio extat in edit. per Crab, pag. 328.
[e] Num. 92, 93. 214.
[f] From Turrian. vid. epist. Pontif. Arabic. nomo-canonum.

desire your help for such books as were pertinent to this business. Hincmarus was an excellent man, and a stout champion against innovations, and all such as prejudged ancient canonical liberties.

As for the Decretal epistles, I am of opinion with you, that first they were brewed in Spain, and broached by Riculfus[g], and afterward by Otgarius, or Autcarius, as Benedictus Leviticus[h] termeth him. And so much doth Hincmarus[i] insinuate; alleged "inter testimonia præfixa capitularibus:" and in Fr. Pithæus his glossary letter R. and by Baronius[k]. But in one thing I cannot accord to Fr. Pithæus in the forenamed place, that Isidorus Mercator was the collector of the decretal epistles from Clement to Gregorius Magnus. It seemeth though, that the decretal epistles began chiefly to be in request about the time that Isidore lived, according to your account; for in the fourteenth council of Toledo[l] there is somewhat which may argue so much. But I do not think that Cresconius followed Isidore his collection, considering it may be doubted whether ever he saw it; and therefore, though Isidore gathered the decretals to Gregory the Great, as he intimateth in his preface; yet Cresconius, as it should seem, followed some former.

My error in concilio Cellensi was, in that I presupposed, that all the councils mentioned by Ferrandus, (excepting those which are in codice Tiliano,) were in Afric: whereas Tela is in Spain, as Antoninus' Itinerarium witnesseth. I have not that edition of Isidore printed by Merlinus, MDXXX. but by those your directions I shall acknowledge it when I meet with it.

I have included here a note, by which you may know how to find the whole codex Moguntinus in Crab's edition. I had verily thought you had had it.

As for the Acts of the councils in Greek, which are promised to be set out at Rome, and have been a long time,

[g] Another "Collector canon. Caroli M. temporib. in 3 tom. rerum Alamannicarum Goldasti."

[h] Præfat. in 5. lib. capitular.

[i] Lib. contra Hincman. Laudunens.

[k] Ad ann. 865. n. 5.

[l] Can. 11.

I do fear me there will be juggling in that work. It is much to be lamented that Ant. Augustinus, who had gotten manuscript copies out of the chief libraries of Asia, and Europe, of the four general councils, and had them almost in a readiness for the press, was prevented in this work by untimely death.

I have been at Bennet College, but could not get into the library, the master, who had one of the keys, being from home. I will remember sometime for to look the places out of Burchardus, Distinct. 82. cap. V. as for that other place of your Irish synod alleged; but of that canon thus writeth Ant. Augustinus: "Post[m] concilium Carthaginense III. quædam fragmenta sunt incerta, quibus præponitur illud, quod Gangrensi concilio falso Gratianus et pœnitentiale Romanum[n] ascribunt, cujus initium est, Presbyter si fornicatione: concilio Hiberniensi vindicatur in libro Anselmi Lucensis Romano[o]. Et, ut audio, ita inscribitur a Gregorio presbytero in Polycarpi libro quarto[p]. Pœnitentiali Theodori in veteri libro Mich. Thomasii; et certe illud Hiberniense concilium sub eodem Theodoro Cantuariensi habitum est." Since the time in which I writ the former part of this letter (which was the beginning of Lent, upon the receipt of yours) I have been occasioned to be going and coming from and to Cambridge, to have some settled place of abode; being limited in my time for the keeping of my place in our College; which if I could have enjoyed, I should hardly have removed hither, (where I am now with the bishop of Bath and Wells,) or any where else. But the bishop sending for me, and offering me a competency, in that kind I requested of him, then when I was unprovided, I could not neglect God's providence, and was advised hereunto by my best friends: this unsettled abode of mine was the cause why I finished not this letter so long since begun, and sent it not before this. I have since got Jacob Merlin's edition of Isidore's collection, and before that, at my being in the north, I borrowed out of

[m] Emend. Gratian. lib. 1. dialog. 14.

[n] Tit. 8. cap. 6. De incontinentia clericorum.

[o] Lib. 8. cap. 6.

[p] Lib. 4. titulo.

Durham library the manuscript of it, which is all one with Corpus Canonum in Bennet College library; and in Trinity College library, newly erected, there is another copy of the same. I got also in the North a fair transcript of the Greek canons, which, as I understand, Erasmus caused to be copied out of an ancient copy which was brought to Basil, at what time the council of Basil was held. This copy Erasmus sent to Cuthbert Tunstall bishop of Durham, where it hath been since. Bishop Barnes, who was bishop there since, gave it to his son, and his son to me. It is the same with that which is translated by Gentian Harvett, and which Balsamon commenteth upon. The other day my Lord shewed me a letter which came from one of his chaplains at Windsor, who signified unto him that Sir Henry Savil had an intendment to set out the Greek councils: I fear me, he will hardly get copies. I will inquire further into it, and will further it what lieth in me: Antonius Augustinus had gathered all the acts of the four first general councils, out of all the libraries of Italy, and had purposed to set them forth, as Andreas Schottus reporteth in a funeral oration upon him: nay, he saith further, he had writ a book thus entituled, Concilia Græca et Latina cum historia, scholiis, et variæ lectiones. But surely they will be suppressed for ever.

As for the title of Volusianus ad Nicholaum in Collegio corporis Christi, you are to know that Bennet College by his foundation is called Collegium Corporis Christi, not Christ's College; and the book in that library I have not looked into. But the printed book, which *ad verbum* is printed out of the manuscript hath Nicholaus I. but falsely I verily think; for that was Nicholaus II. which is Mr. Fox his opinion, and I think other probable arguments than he hath, might be brought. I have not my books here, and therefore I can say no more of that now.

I cannot meet with Turrian de Eucharistia, and therefore cannot relate unto you now, what he thinketh of the author of the epistle Ad Cæsarium monachum: I remember P. Martyr de Eucharistia, saith that Chrysostom was the author, and that it was written in the time of his second

exile, against Appollinarius and others of his sect: and he addeth, that in the library of Florence there was a manuscript copy of it; and that archbishop Cranmer had another.

And now, good Mr. Ussher, to shut up these disorderly and scambling lines, I do acknowledge Mr. Alvey's great kindness and kind offer, and could have wished his offer had come first, but God had otherwise disposed; for I had disposed of myself before I heard of him; who otherwise would have been glad to have been one of your consociates. But howsoever I hope, by intercourse of letters, we shall benefit one another in some sort by God's grace. Mr. Eyres is purposed to come to see your college, and to take some trial; you will find him a sound Christian, an honest and faithful friend, and, I think, in some sort eminent in one kind, I mean in the Hebrew tongue. He is of a good constitution and able to take pains, and as he is able so is willing. In a word such an one as I think you shall have much comfort, and so you shall of Mr. Pearson too, if he also come among you. Thus in haste I am glad to omit many things: I must send the concordance of codex Moguntinus with Crab's edition of the councils, from London, for I forgot it at Greenwich. The Lord keep you, prosper your studies, bless your endeavours, and give his grace to conduct us in those ways which lead to happiness.

Your ever loving friend in the Lord,

SAMUEL WARD.

Eman. Coll. July 6th, 1608.

I could not have leisure to revise my letter. Pardon my loose and negligent writing.

Diligentius mihi consideranti quo tempore prima canonum collectio facta esset, duplex occurrit ratio quæ me in hanc sententiam traxit, ut existimem primum et antiquissimum Homo-canonicum ex Nicænis, Ancyranis,

Neocæsariensibus, Gangrensihus, Antiochenis, Laodicenis canonibus, compositum, inter annos CCCLXIV. et CCCLXXXI. (1) post Laodicenum, et ante Constantinopolitanum primum in unum corpus coactum fuisse. Prior fundata est in verbis Dionysii in epistola ad Stephanum Salonitanum, qui, cum secutus sit antiquum Græcum homo-canonicum, perspicue docet supradictos canones numerorum serie continuatos olim fuisse CLXV. Constantinopolitanos vero canones nova serie et seorsim numeratos. Quorsum enim summam colligeret canonum præcedentium, priusquam recitet Constantinopolitanos, eosdemque serie de novo inchoaret, si in vetusto Græco codice, quo usus est, hi canones una eademque serie continuati fuissent cum prioribus? Firmatur adhuc hæc ratio conjectura petita ex actione decima sexta concilii Chalcedonentis: ubi Constantinus Secretarius relegit Nicænos canones ex codice, [qui proculdubio idem erat cum illo, ex quo leguntur canones decimus sextus et septimus synodi Antiochenæ, actione undecima, qui coincidunt cum canonibus nonagesimo quinto et nonagesimo sexto tituli codicis, plane juxta seriem numerorum in codice Græco quo usus est Dionysius] postea cum legit canones Constantinopolitanos, sic incipit, "synodicum concilii Constantinopolitani." Altera ratio petita est e titulo præfixo canonibus Ancyranis et Neocæsariensibus in Græcis exemplaribus et codice Moguntino, et aliis Latinis editionibus; ubi cum collectores primi dicant præpositos fuisse in hoc codice canones Nicænos propter authoritatem Oecumenicæ synodi, manifestum est nondum secundam Oecumenicam synodum habitam fuisse. Si enim canones Constantinopolitani jam extitissent, cum facta esset hæc prima collectio, una cum Nicænis priorem locum obtinuissent, cum illud concilium pro Oecumenico etiam habitum. Hæc subjeci, ut tibi ansam ministrarem amplius in hæc inquirendi; ut hæc, quæ tamdiu in tenebris delituerunt, tandem in apertam lucem proferantur. Vale, amicissime Usher, et D. Alveium, virum multis nominibus reverendum, meo nomine saluta. Welliæ Calendas Augusti, MDCVIII.

VERSIO QUÆ HABETUR IN CODICE MOGUNTINO, ET QUÆ DICITUR FUISSE DIONYSII EXIGUI, TOTA INSERTA EST EDITIONI COLONIENSI P. CRAB, MDLI. EAMQUE FACILE HOC INDICULO SUBJECTO ITA DIGNOSCAS.

IN EDITIONE CRABBENSI, HÆC SUNT CODICIS MOGUNTINI.

In canonibus apostolorum vetus editio.

IN GRÆCIS CONCILIIS.

In Nicæna, Ancyrana, Neocæsariensi, Antiochena, Laodicena, Chalcedonensi, editio prior in titulis, et canonibus.

In Gangrensi, editio secunda in titulis, prima in canonibus.

In concilio Constantinopolitano primo, editio secunda in titulis et canonibus.

Concilii Ephesini nulli canones, sed, eorum vice, epistola synodalis concilii Ephesini ad Nestorium, una cum symbolo, et duodecim anathematismis Cyrilli, quæ omnia una habentur in editione P. Crab, a pag. 535. ad lin. 12. col. 1. pag. 539.

In Latina synodo Sardinensi, editio prior in titulis, et canonibus.

Concilii Carthaginiensis canones sunt triginta tres qui iidem sunt cum triginta tribus primis canonibus, qui sunt in Græco codice Tiliano. Latine non simul extant in editione Crabbensi.

Concilium Aphricanum integre extat apud P. Crab, prout est in codice Moguntino, a pag. 500. ad 522.

Procœmium Gangrensis, "Dominis honorabilibus," &c. et præfatio synodi Antiochenæ, "Sancta et pacata synodus," &c. extant iisdem verbis in codice Moguntino.

Subscriptiones non multum variant in Nicæna, Ancyrana, Neocæsariensi, Gangrensi, Constantinopolitana prima.

Magis in Antiochena.

Nullæ in codice Moguntino in Ephesina, Laodicena.

Subscriptiones concilii Chalcedonensis, quæ tres integras paginas occupant in codice Moguntino, non extant in editione Crabbensi.

Subscriptiones concilii Sardicensis in codice Moguntino et Crabbensi non variant numero, sed lectiones variæ et ordo varius. Crab enim alphabeticum sequitur ordinem, non sic codex Moguntinus.

Hæc de conciliorum canonibus.

CATALOGUS ROMANORUM PONTIFICUM, QUORUM DECRETA IN CODICE MOGUNTINO HABENTUR.

1. Siricius, cap. 15. 2. Innocentius I. cap. 57. 3. Zosimus, cap. 4. 4. Bonifacius I. cap. 4. 5. Cœlestinus I. cap. 22. 6. Leo I. cap. 49. 7. Hilarius, cap. 7. 8. Simplicius, cap. 2. 9. Felix[a], cap. 3. 10. Gelasius I. cap. 28. 11. Anastasius II. cap. 8. 12. Symmachus, cap. 5. item 8. 13. Hormisda, cap. 4. 14. Gregorius II. cap. 17.

Summa, decreta 229.

Concordantia horum decretorum prout extant in codice Moguntino cum editione concilii Petri Crab, tribus tomis Colonnæ, anno MDLI. in gratiam eorum penes quos non sit iste codex.

[a] Interseritur in ipso codice, non tamen in catalogo præfixo.

1. Decreta Siricii in codice Moguntino 15.—apud Crab, pag. 415. ubi tituli fere respondent codici Moguntino.

2. Innocentii 57. quæ sic concordes cum editione Crabbensi :

Decreta 8. apud Crabbensem, epistola prima ad Decentium Eugubinum episcopum, a pag. 452. ad 455.

13. secunda[b] epistola ad Victricium Rothomagensem, a pag. 455. ad 457. col. 2. 7. tertia ad Exuperium Tholosanum, a pag. 457. ad 459. 5. quarta ad Fœlicem Nucerianum episcopum.

Horum Summa 32.

33. epistola quinta. 34. sexta. 35. septima. 36. octava. 37. nona. 38. decima. 39. decima tertia. 40. undecima. 41. decima quarta. 42. decima quinta. 43. decima sexta. 44. decima septima. 45. 46. 47. decima octava. 48. decima nona. 49. vigesima. 50. vigesima prima. 51. 52. 53. 54. 55. 56. 57. vigesima secunda, "ergo si ita est," &c.

Plura decreta Innocentii I. non extant in codice Moguntino.

3. Zosimi decreta 4. ad verbum habentur apud Crab, p. 417. et 488.

4. Bonifacii etiam decreta 4. ubi rescriptum Honorii habetur pro decreto novo, pag. 490. ad 493.

5. Cœlestini, a pag. 523. ad 528.

Decreta 13. epistola prima. 6. secunda. 3. tertia. Summa 22.

6. Leonis I. decreta 49. quæ cum editione Crabbensi sic in concordiam redigas.

Apud Crab, decreta 5. epistola prima, pag. 632. 6. epistola secunda, pag. 632. 7. 8. 9. 10. 11. 12. 13. epistola quarta, pag. 632. 14. epistola tertia, pag. 634. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. epistola nonagesima ad Rusticum episcopum Nar-

[b] 12. Vid. summam, et Gratian, cod. 37. quest. 1. cap. 9, 10.

bonensem, a pag. 709. ad 712. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. epistola octogesima secunda ad Anastasium episcopum Thessalonicensem, a pag. 697. ad 700. 42. 43. 44. 45. 46. 47. 48. epistola septuagesima septima, ad Nicetam episcopum Aquileiensem, pag. 691. 49. epistola octogesima quinta, ad episcopos Africanos per Mauritaniam, pag. 702. in codice Moguntino non distinguitur in plures canones, sed unicus est canon.

7. Hilari decreta apud Crab. 1. pag. 951. sect. quoniam. 2. pag. 952. col. 1. sect. præterea. 3. pag. 952. col. 2. sect. epistola prima Tarraconensium. 4. pag. 953. col. 1. et 2. epistola secunda Tarraconensium.

Videtur mihi codex Moguntinus hic parum accuratus. Nam epistolæ Tarraconensium proculdubio non pro decretis habendæ, sed rescripta Hilari. pag. 954. et 955. col. 1. post medium, apud Crab. Non enim plures epistolæ habentur in codice Moguntino.

8. Simplicii decreta tantum duo ; 1. secunda est epistola apud Crab, 2. tertia, pag. 957.

9. Fœlicis papæ III. decreta duo; 1. apud Crab, pag. 959. col. 1. lin. a fine 8. "communis dolor," et usque ad finem illius col. 2. 2. Apud Crab. Anastasius diaconus, &c. ad pag. 961. col. usque ad lineam tertiam.

10. Gelasii decreta 28. apud Crab, a pag. 965.ad 969. col. 2. ad lin. 2.

11. Anastasii decreta 8. apud Crab, a pag. 997. ad 999. col. 1. lin. 2.

12. Symmachi papæ decreta, sub nomine Symmachi papæ extant in codice Moguntino, quæ in editione Crabensi dicuntur esse decreta Romanarum synodorum 1. 2. 3. 4. hoc est apud Crab, a pag. 1001. col. 2. ad pag. 1009. col. 1, ad ista : "Finiunt decreta Symmachi papæ."

13. Hormisdæ papæ decreta 4. apud Crab : 1. pag. 1042. col. 2. "Quo finimus semper," &c. 2. pag. 1043. col. 1. "Deo amabili, ac piissimo imperatori" ad finem epistolæ. 3. pag. 1034. col. 1. "gloriosissimo atque clementissimo" ad finem epistolæ. 4. pag. 1044. col. 1. "Lectis literis," &c.

14. Gregorii junioris decreta 17. extant apud Crab, sub nomine Gregorii III. tomo secundo, a pag. 437. col. 1. circa medium, ad pag. 439. et finem col. 1. *πάντοτε δόξα Θεῷ.*

LETTER VII.

A LETTER FROM MR. H. BRIGGS TO MR. JAMES USSHER.

Salutem in Christo.

Good Mr. Ussher,

Pardon me, I pray you, that I have not written unto you of late, nor gotten the book, you gave me, printed, (for now I cannot think it yours.) I received your letter the other day, and did the same day twice seek Mr. Rimay, and your books mentioned in the end of your letter; of all which, Abraham could get none save one catalogue of the last mart, which I have sent you within a book of the shires of England, Ireland and Scotland, which at length I send to Mr. D. Chaloner, to whom I pray you commend me very kindly, with many thanks and excuses for my long deferring my promise. Abraham hath taken all the names of your books, and promiseth to get them for you at the next mart. I was likewise with Mr. Crawshaw (he hath not gotten, nor cannot find Confessionem Ambrosianam) of whom I have now received your book again, because he saith it is impossible to get it printed here without the author's name, or without their Index expurgatorius, if any thing in it do sound suspiciously. He hath not read it over himself, and he is had in some jealousy with some of our bishops, by reason of some points that have fallen from his pen, and his tongue in the pulpit. I will keep your book till you please to send me word what I shall do with it. I think Sir J. Fullerton, or Sir J. Hamilton may with one word speaking have it pass without name; but I am now determined not

to mention it to them until you give me some better warrant. Concerning eclipses, you see by your own experience, that good purposes may in two years be honestly crossed, and therefore till you send me your Tractate you promised the last year, do not look for much from me, for if another business will excuse, it will serve me too: yet am I not idle in that kind, for Kepler hath troubled all, and erected a new frame for the motions of all the seven upon a new foundation, making scarce any use of any former hypotheses; yet dare I not much blame him, save that he is tedious and obscure; and at length coming to the point, he hath left out the principal verb, I mean his tables of middle motion, and prosthaphæreseωn; reserving all, as it seemeth, to his Tab. Rudolpheas, setting down only a lame pattern in Mars. But I think I shall scarce with patience expect his next books, unless he speed himself quickly. I pray you salute from me your brother Mr. Lydyat, Mr. Kinge, Mr. Martin, Mr. Bourchier, Mr. Lee. Macte virtute: Do not cease to help the building of Sion, and the ruinating of Babel; yet look to your health, "ut diu et valide concutias hostium turres." The Lord ever bless you, and your labours, and all that most worthy society. Farewell.

Tuus in Christo,

H. BRIGGS.

Aug. 1610.

Concerning Sir R. Cotton's letter, I must crave pardon at this time, for I am but very lately come home, and full of business, going out of the town again, I think, to-morrow; and now if perhaps I find him I shall hardly get it copied. But I pray you to what question of sound divinity doth this appertain? Yet do not think me so censorious, but I can like, you should sometimes descend to toys for your recreation. My opinion is, he that doth most good is the honestest man, whosoever have precedence; but if harm,

the less the better. Pray for us: The Lord ever bless his Church, and us all in particular. Mr. Bedwell is not well, and keepeth altogether at his other living at Totenham. Farewell.

Yours ever in the Lord,

HENRY BRIGGS.

LETTER VIII.

A LETTER FROM THOMAS LYDYAT TO MR. JAMES USSHER.

Mr. Ussher,

I received your letter this Friday the 13th of March, for which I thank you: it had been broken open by Chester searchers before it came to me; but I thank God I have not lost any thing of moment for ought I find as yet. The East Indian fleet is gone about six weeks since; but I remain at London still, a suiter unto you that the school of Armagh be not disposed of otherwise than I have hitherto requested you, until I speak with you in Ireland, or rather here in London, where I shall be glad to see you. The night before I received your letter, Mr. Crashaw acquainted me with a letter from Mr. Cook, wherein he seemed to doubt of divers things in Mr. James his English book, whereof you write; signifying withal that he purposeth to be at London this spring, where I hope to see you all three meet, to the better performing of that business. Mr. Provost told me that he had sent you a minister for Warberies (Mr. —— I have forgot his name, Mr. Provost being now out of town) with my Lord Archbishop his letters commendatory to my Lord Chancellor; I think he is come to you ere this time. Printing of books, especially Latin, goeth hard here; mine is not yet printed: nevertheless, I thank God, mine honourable friends, whom I have acquainted with the matter, shew me still a friendly countenance, with which I rest, comforting myself with that, *pro captu lectoris habent sua fata libelli.* I have sent you the king's book in Latin against Vorstius, yet scant dry from the press; which Mr. Norton, who hath

the matter wholly in his own hands, swore to me, he would not print, unless he might have money to print it: a sufficient argument to make me content with my Manuscript lying still unprinted, unless he equivocated: but see how the world is changed; time was when the best book-printers and sellers would have been glad to be beholding to the meanest book-makers. Now Mr. Norton, not long since the meanest of many book-printers and sellers, so talks and deals, as if he would make the noble king James, I may well say the best book-maker of this his own, or any kingdom under the sun, be glad to be beholding to him: any marvel therefore, if he think to make such a one as I am, his vassal: but I had rather betake myself to another occupation; therefore again I request you that my possibility be not frustrate for the school of Armagh. Thus hoping to see you in London ere long, with my very hearty thanks unto you, and commendations to Mr. D. Chaloner, Mr. Richardson, and all the residue of our good friends with you, I commit you to God's gracious preservation.

Yours as his own,

THOMAS LYDYAT.

Inner Temple,
August 22, 1611.

LETTER IX.

A LETTER FROM MR. JAMES USSHER TO MR. THOMAS LYDYAT.

Good Mr. Lydyat,

Howsoever I intended not to have written unto you, before I had first heard from you, (which I long since expected) yet having the opportunity of this bearer offered, I could not pretermit that occasion of saluting you, and making known that you are not out of remembrance with your friends here, for in truth that was the special cause of my writing at this time: you will not believe how I long to be informed from you of the state of things there, both of our own private, and of our *respublica literaria* in general. Now I pray you be not slack in satisfying my desire; and let me hear, among other things, how matters go with Mr. Casaubon, and how he is employed. If hereafter you shall have occasion to enter into conference with him, learn whether he can bring any light to the clearing of the Albigenses and Waldenses, from those imputations wherewith they are charged by their adversaries. Ludovicus Camerarius reporteth, that many of their writings in the ancient Occitanical language (*Langue d' Oc*) were to be seen in Joseph Scaliger's library. Poplinier in the twenty-eighth book of his History, to prove that their religion little differed from ours, allegeth the acts of a disputation between the bishop of Pammiers, and Arnoltot, minister of Lombres, written in a language savouring much of the Catalan tongue: yea, sundry persons, saith he, have assured me that they have seen the articles of their faith engraved in certain old tables, which are yet to be seen in Alby, in all things con-

formable to those of the Protestants. At my last being in London Mr. Fountayn, the minister of the French church, (dwelling in the Blackfriars,) told me, that in his time there was found a confession of the Albigenses, which being exhibited to a synod of the reformed churches in France, was by them approved as orthodox. He promised me to write to the ministers of Paris for the copy of the articles of that confession. I pray you put him in mind of it: and get from Mr. Casaubon, and him, what information you can in those particulars; for you know how greatly they make for my purpose. You remember that Dr. Chaloner wished you to deal for some minister to come hither for St. Warburgh's: I would willingly understand what you have done therein; if Mr. Ayre be about London, you may do well to acquaint him with it, and try whether he can find in his heart once again to visit poor Ireland. Dr. Chaloner hath written to Mr. Provost to this purpose: You may do us a very great pleasure, if you can help us to a faithful minister to undertake that charge; and letters commendatory from the Archbishop of Canterbury. I would willingly hear what is done with Mr. Justice Sibthorp's book, the preface whereof I sent over by you. If Mr. Briggs cannot get it printed, I pray you let it be safely sent unto me again, and that with as convenient speed as may be. If it will pass there, entreat Mr. Crashaw for my sake to take some pains in perusing the same, and altering therein what he thinketh fit, for that hath the author wholly referred to his discretion. If you can come any where to the sight of Sanders, De schismate Anglicano write me out what he noteth concerning Ireland, in the year MDXLII. Sir Robert Cotton promised me the copy of certain letters, which concerned the consecrating of the bishops of Dublin, by the Archbishop of Canterbury, (they are at the end of his great manuscript book of the Pope's epistles.) I pray you call to him for it, and likewise entreat Mr. Camden to send me the copy of those letters which he allegeth to that purpose in his Hibernia[a], of the last edition. I will

[a] Pag. 765.

trouble you no more at this time, but expect to hear from you after so long silence; in the mean time, committing you and your labours to God's good blessing, and

Wishing unto you, as unto

Mine own self

JAMES USSHER.

September 9, 1611.

LETTER X.

A LETTER FROM MR. JAMES USSHER TO MR. THOMAS LYDYAT AT LONDON.

I RECEIVED your letter of the 22d of August, together with the books specified therein, for which I give you great thanks. And as you have not been unmindful of my businesses, so have not I been altogether of yours. I have dealt since with my uncle, the primate, both for the annual stipend in the proportion of land lying about the school; and do find him constant in his promise: whereby I resolve you may well make account of your fifty pounds per annum, at the least. His register hath been very forward in furthering the matter, and will take care that the utmost benefit be made of the land to your behoof. I have caused him to write unto you of the state thereof, for your better information. Make, I pray you, as convenient haste unto us as you can; and in the mean time, let us hear, once more at least, of your affairs, and send unto me in your next letter, what forwardness Justice Sibthorp's book is——————(as you have signified, delivered unto a stationer in the Church-yard) and whether Mr. Crashaw hath taken any pains in running it over. And at your coming, forget not to bring for me a Bible in octavo of the new translation, well bound, for my ordinary use, together with Mr. James's and Mr. Cook's books you wrote me of. I would hear also willingly, whether you have proceeded further with Mr. Web, and what hope we may conceive of his coming. Because you met not with himself, and we had no certainty from you to pitch upon, Dr. Chaloner thought good, at Mr. Bernard's departure, to try whether Mr. Storer, a worthy

preacher, might be drawn over to the place. We look for answer very speedily, of which we will not fail to certify you with the first: for if we speed not this way, the care must lie upon Mr. Provost, or yourself, to see us otherwise provided for; wherein you shall not only do us a great pleasure, but also procure a great blessing to this whole city. I pray you remember me in all kindness to Mr. Provost, and the rest of our friends there: but especially remember me to God in your prayers; to whose good blessing I commend you and your labours.

Ὁσότατος

JAC. USSERIUS.

October 4th, 1611.

LETTER XI.

A LETTER FROM MR. JAMES USSHER TO DR. CHALONER.

Dear Sir,

I know you greatly wonder at my long silence, and much blame my negligence in that behalf. But the truth is, your letters sent so long since by Mr. Cubbich, came not unto mine hands before she 26th of March; neither could I have full time to solicit my Lord of Canterbury in those businesses, before the 5th of April. What then, after two or three hours serious conference had with me, he resolved upon, you may understand by his letters written to my lord chancellor, and to the visitors. Divers defects he observed in our statutes, as in that of the election of fellows, though an order be taken therein for others to have a voice in that business, yet it is said "Electio sit penes magistrum," which he said was absurd. He observed that there was no order taken that the scholars should come into the chapel, *Clericaliter vestiti;* and took great exception against the statute for the ordering of common-placing, which he affirmed to be flat puritanical. The statutes had been sufficiently confirmed, if the visitors there had subscribed unto them, without whose consent they could not afterwards have been altered by the provost and fellows, who (as the archbishop, our Chancellor, saith) have by the charter of foundation power to make statutes, but not to alter them after they be made. Your project for the general was well liked by the archbishop, but he excepted against it in divers particulars. We should not look so much, he said, for a great number, as to give some competency of maintenance unto those whom we did entertain. That

bachelors of art should have no more allowance, than those that came newly into the house, he misliked: and for masters of art, if every year there be a new commencement of twenty of them, according to your project, then, said he, the twenty whom you would have to stay in the house, to be ready to answer the church livings, and schools abroad, must of force be dismissed at every year's end, to give place unto the new supply: therefore would he have a competent number of fellows, who might have a more settled abode in the college, and read lectures by turns, counting it a great inconvenience that there should be but about six fellows constantly resident in the house, and they so taken up with lectures, that they can have no time for themselves to grow up in further learning: and you must look, saith he, to have some eminent men among you which may be deeply grounded in all manner of knowledge, and not content yourself with sending out a number of such as are but superficial. Likewise for the proportion of accates, set down by you, he said it was in vain to look, that there should be in times to come the same prices of them, which are at this present, or have been heretofore: and therefore if we would build upon any certainty, we should take care that all our payments should not be brought in money, but a certain reservation should be made for provisions. When my lord chancellor hath imparted unto you, how far my Lord of Canterbury hath proceeded, what you see remaineth fit to be further solicited, signify unto me by the first that cometh from thence, that I may move my Lord of Canterbury therein: and I pray you withal send me a note of the most general and gross defects or abuses in our church of Ireland, with the means whereby they may be redressed, if easily they may be redressed; for in such matters I have good hope that my Lord of Canterbury may be wrought withal to do us good. But I pray you be not too forward to have statutes sent you from hence. *Dictum sapienti.*

According to your direction I dealt with Mr. Cook to come over unto St. Warburgh's, and now that Mr. Hill is

placed there, I know not what to do or say. You write unto me of an allowance of thirty pounds which he might have in the College; let me know upon what consideration it shall be, for he would understand what his employment shall be, before he resolve to leave his own country. The provost hath sent me a bill for twenty pounds to discharge my credit with the stationers, for the books which Mr. Martin brought over: you may do well to have a care that the English popish books be kept in a place by themselves, and not placed among the rest in the library, for they may prove dangerous. Purchase hath done nothing yet for the religions of divers churches; having hitherto written not a word more in that intended work of his than you see printed. Speed's chronicle is at three pounds ten shillings price. Sir Henry Savil's Chrysostom, in eight volumes, at nine pounds, which prices are too great to deal withal, unless I might put them upon Sir James Carrol's score, as you would have me put Pradus upon Ezekiel, which is now discharged by Mr. Temple. About the end of May I purpose, God willing, to see you. I am now earnestly attending the press, and as much of my book as is at this present printed, I send unto you, together with two small treatises lately published here, of some importance, which also I would have you deliver unto my lord chancellor, if he hath not already seen them. That against Paulus V. is supposed to be written by Marta: and one thing therein I think special worthy of observation, what the intendment may be of those great sums of money, which the pope is said there daily to lay up. The parsonage of Trim, for as much as I can learn here by the common lawyers, is like to fall to the king's presentation: and otherwise, I suppose, Sir James Carrol hath lost his turn, if he have not presented within the compass of his six months. Mr. Briggs would willingly hear from you, what scholars you entertain of his sending over. Mr. Sherwood has written to the provost for one Increase Nowel, of the age of nineteen years, of good sufficiency in learning, and religious; he looketh to have your furtherance also in his admitting. Mr. Hildersham

remembereth himself unto you. To-morrow the Prince Palatine, and Lady Elizabeth remove to Greenwich, on Tuesday from thence to Rochester, and the next day take shipping homeward. But I have no leisure to write unto you any news; and therefore reserving the relation of them unto others, and remembering my heartiest commendations to Mrs. Chaloner, and all the rest of my good friends, I leave you all unto the blessed protection of our good God, and rest always,

Yours in all Christian affection,

JAMES USSHER.

London, April 9, 1613.

LETTER XII.

A LETTER FROM MR. SAMUEL WARD TO MR. JAMES USSHER.

Salutem.

Good Mr. Ussher,

I am given to understand by Mr. Bourchier, that the edition of the Councils specified in the new catalogue, as set forth by the authority of Paulus Quintus, hath the Greek councils in Greek. I would know whether the acts of the fourth, fifth, sixth, seventh and eighth councils were set forth in Græco-Latine, as the first tome is, which I have seen at Oxford; also what other remarkable differences you observe between these and former editions. If there be any other books of note which you meet withal amongst the new, I pray you in the next letter let me have the names. Yesterday I went to Benedict college library; where we found Claudius Seisellius contra Waldenses, not perfect. Thus with my best wishes I commend you and your studies to the protection of the Highest.

Your loving friend,

SAMUEL WARD.

Sydney Coll.
May 12, 1613.

LETTER XIII.

A LETTER FROM DR. JAMES USSHER, TO WILLIAM CAMDEN.

Worthy Sir,

This gentleman, Mr. John Brereton, a kinsman of mine, having occasion to repair unto the court, hath earnestly entreated me to bring him acquainted with yourself. He is an ancient scholar, descended of a good house, and one that hath carried himself honestly in the whole course of his life. I know your disposition to be such, that men of his quality without any great suit may find easy access unto you; which gentleness and sweet nature is none of the least ornaments wherewith God hath endued you; yet, I pray, let him understand that he is somewhat the more welcome unto you, because he hath been recommended from one, (who I dare say it) doth as much love and honour you, as any in your own country whatsoever. And, if I might presume to be so troublesome unto you, I would request you to send back with him some animadversions upon my treatise, De Christianarum ecclesiarum successione et statu: together with any thing that may give further illustration to the things there set down, or the history of Wiccliffe's followers; whereof I am to intreat in the next part. Nothing would more please me, than to be informed by my friends where I have done amiss: for of mine adversaries I am assured I shall hear of it with reproachful outcries. Yet, by God's mercy, I trust even they shall find me so ingenuous, that where I can be justly reproved, there will I be ready to acknowledge and amend mine error. I know it will be accounted a great disgrace unto the work, that forbearing

(as much as might be) mine own stile, I have set down the words of mine authors in that barbarous kind of speech, which in their age was esteemed very elegant. But I could not help it: my lord of Canterbury would have it so; that by that means all occasion of quarrelling might be taken from the adversary. And in very truth, when the matter is merely historical, and the dispute of that nature where I have no right to use mine own invention, but simply to produce what I find delivered by them that went before me (as in this argument it fell out to be my case) I do not see how the matter would be better carried otherwise; and herein I am right of Velserus his judgment: "Næ ego tam delicatus nunquam fui, ut ut de cætero ab aliqua orationis munditia non abhorreo, ut scriptores historiæ vetustos, incomptos et horridos, adde etiam barbaros, politis aliis nuperis, qui cum a verbis discessum ad res ventum est, priores illos sequi necesse habent, postposuerim; frequentibus nimirum exemplis doctus, id præsentissimo veritatis periculo fieri."

I have been as carefull as possibly I could, in viewing the places of authors by me alleged, and, as much as might be, would trust no man's eyes but mine own. Yet in some Manuscripts, which were to be had only beyond seas, I have been forced to give credit unto others: and by that means, in one place of my book, a great error hath been committed. I cited[a] two testimonies out of Hincmarus Rhemensis, upon the credit of Goldastus (as you may see there noted) thinking verily that he had seen the MS. copy. But since I have found, that he followed Illyricus in Catologo testium veritatis; and so in the latter testimony[b] took those to be the word of Hincmarus, which are indeed the words of Illyricus himself, continuing the narration of his author. Wherein, though I have freed mine own credit in declaring whence I had my allegation; and the mistake was such that the most vigilant writer that is might have been deceived in: yet I doubt not but I shall have Gretser come upon me with open mouth, and

[a] Works, vol. 2. pag. 41, 42. [b] Ibid. pag. 42.

charge me with notorious falsification, if I do not prevent him (as I hope I shall) by amending the fault myself.

You told me once, that you had seen somewhere epistles to the monks of Glastenbury, attributed to St. Patrick: which if by any means you could help me unto, it might be an inducement unto me to publish, Magno Patricio adscripta opuscula; for I have been somewhat curious in gathering together treatises, whether truly or falsely fathered upon him. You see how bold I make with you: but I know you will accept any thing in good worth from

Your entire and hearty friend,

JAMES USSHER.

From my house in Dublin,
This 28th of April, 1614.

LETTER XIV.

A LETTER FROM MR. ALEXANDER COOK TO MR. JAMES USSHER.

Good Sir,

I read in the Mariale, that "Deus[a] in curia sua cœlesti habet tres cancellarios; primus est, ad quem spectat dare literas simplicis justitiæ, et iste est Michael arch-angelus, &c. secundus cancellarius, ad quem spectat dare literas mixtas, scilicet justitiæ et misericordiæ, est B. Petrus apostolus, qui in palatio Dei est janitor constitutus, ubi sunt duæ portæ, viz. porta justitiæ et misericordiæ. Nam per portam justitiæ ingrediuntur illi qui salvantur ex operibus justitiæ; per portam vero misericordiæ ingrediuntur illi qui salvantur ex sola Dei misericordia et gratia sine operibus. Et istam differentiam tangit apostolus ad Rom. cap. IV. dicens: Ei autem qui operatur, merces non imputatur secundum gratiam, sed secundum debitum: ei vero qui non operatur, credenti autem in eum qui justificat impium, reputatur fides ejus ad justitiam, &c. Ideo Petrus pingitur cum duabus clavibus, quia cum una aperit portam justitiæ, illis viz. qui dicere possunt cum Psalmo CVII. Aperite mihi portas justitiæ, et ingressus in eas confitebor Domino, &c. Cum alia vero aperit portam gratiæ et misericordiæ viz. illis quibus dicitur: Gratia[b] servati estis per fidem, hoc non

[a] Bernardinus de Busto in Marcul. part. 12. ser. 2. De coronatione Mariæ, lit. 5.

[b] Ephes. cap. 2.

ex vobis, Dei enim donum est, et non ex operibus, ne quis glorietur. Tertius cancellarius est ille, ad quem spectat dare literas puræ gratiæ, et misericordiæ, et hoc officium habet B. virgo," &c.

I pray, if your leisure serve, and opportunity too, let me know, if you have read of like divinity to that of the two gates, and of St. Peter's two keys, in any other paper. And besides I would gladly know, whether you have not seen these words in the title page of Arius Montanus his interlineal Bible, printed by Plantin, anno MDLXXXIV. viz. Accesserunt et huic editioni libri Græce scripti, quos ecclesia Orthodoxa Hebræorum canonum sequuta, inter Apocryphos recenset. For if my memory deceive me not, I have seen them there: and yet a friend of mine hath that Bible bearing the same date, wherein they are not; and I have not opportunity to see more copies. I verily think the papists have reprinted the first page, whereby it comes to pass that in some they are, and in some they are not. I would be glad to see the other part of the Succession of the Church, which you promise in that you have set out already. And if I can hear when good occasion brings you to London, I will make hard shift but I will meet you there. The bearer hereof, Mr. Foxcroft, is an honest gentleman, and one of my brother's neighbours; by him you may send to us at your pleasure. My brother commends himself very kindly to you: and so with remembrance of mine own love unto you, I commend you, and your labours to God's gracious blessing.

Your unfeigned Well-wisher,

ALEXANDER COOK.

Do not you think that Mr. Casaubon, pages 305, 306.

mistook Baronius his opinion of Damascen? for my part I do not believe his censure touched Damascen De imaginibus.

Leedes in Yorkshire,
July 2nd. 1614.

LETTER XV.

FROM MR. SAMUEL WARD TO MR. JAMES USSHER.

Salutem in Christo.

Good Mr. Ussher,

I understood by a paper enclosed in a letter to Mr. Winch, that you were desirous of some information hence in sundry particulars therein mentioned. And first for the place alleged out of Joachim Abbas, in Mr. Perkins his problem, there is a little mistake; for it is cited page 2. whereas it should have been part. 2. pag. 119. facie 2. in the edition which was Ann. Dom. MDXXVII. There is in the allegation a word or two differing; but in the place mentioned you shall find somewhat more to that purpose.

For that which is written touching Rabanus in the preface of Guilielmus Malmesburiensis in abbreviatione Amularii, it is verbatim the same with that which you have in your book alleged out of the MS. in Collegio Omnium Animarum Oxoniæ.

As for the words which M. Plesseis allegeth out of Claudius Seisellius contra Waldenses, in commendation of the said Waldenses, I have not exactly perused the book: but thus much I find fol. 9. "Nonnihil etiam ad horum Waldensium confirmandam tolerandamque sectam confert, quod præter hæc (quæ contra fidem religionemque nostram assumunt) in reliquis ferme puriorem quam cæteri Christiani vitam agunt. Non enim, nisi coacti, jurant, raroque nomen Dei in vanum proferunt, promissaque sua bona fide

implent, et in paupertate pars maxima degentes apostolicam vitam doctrinamque servare se solos protestantur."

Touching the history of the earls of Tholouse, I have transcribed some part of that which concerneth the Waldenses, and will finish the rest, and send it you ere long. It chiefly consisteth in a narration of Simon Mountiffort his attempt warranted by the great council of Lateran, for the suppressing of the hereticks, and their abettors, chiefly Raymundus Earl of Tholouse. But I will in some sort satisfy your request shortly, by sending you the transcript.

I doubt not but they which set forth the council of Chalcedon, for *εὔχεται* writ *εὔξεται.*

Thus with my best wishes, and kindest salutations, and willingness to help you here in what I can out of our libraries, I commit you to the protection of the Highest. In haste,

Your very loving Friend,

SAM. WARD.

Sidney College,
July 28, 1614.

We have lost (and so hath the whole Church) a great loss by Mr. Casaubon's untimely decease.

LETTER XVI.

FROM MR. SAMUEL WARD TO MR. JAMES USSHER, THEN IN LONDON.

Salutem.

Good Mr. Ussher,

I am sorry I had not opportunity to see you before my departure out of the city. I pray you inform me what the specialties are, which are omitted in Mr. Mason's book. I would only know the heads. I would know of you, whether you have seen, or heard of the second tome of councils, Græco-Latine set out at Rome. I hear it is alleged by Fronto Ducæus. Or whether you can remember out of the reading of catalogues or Manuscripts, whether the Acts of the council of Chalcedon be extant in any library in Europe, Græce. I have read of the Acts of the first concilium Arelatense, set forth by P. Pithæus, but could never come by them: I would know whether they be extant in the late Paris edition of Hilary, or no, MDCV. I had no leisure when I was with you, to inquire how Mr. Mason doth warrant the vocation, and ordination of the ministers of the reformed churches in foreign parts. Thus with my best wishes, and kindest salutations, I commend yourself, and all your labours to God's blessing, and the good of his Church; and so rest,

Your assured loving Friend,

SAMUEL WARD.

I did hear that the king had given six hundred pounds

per annum to the College in Ireland, and that now the whole revenue of the same is eleven hundred pounds per annum, which I am glad to hear of.

Sidney College,
April 14, 1615.

LETTER XVII.

FROM MR. WILLIAM EYRES TO MR. JAMES USSHER.

Clarissimo viro ac amico suo singulari Domino Jacobo Ussher, sacræ theologiæ professori eximio, Guilielmus Eyre salutem in Christo.

Cum multis aliis nominibus, clarissime, charissimeque Ussher, me tibi obæratum esse lubens agnoscam, tum postremum, pro libro quem superiore anno abs te dono accepi; intelligo historicam tuam explicationem gravissimæ questionis, cujus tertiam partem multi (sat scio) avide desiderant et expectant: certe omnes qui orthodoxam fidem amplexantur, pro utilissimo hoc opere tuo multum tibi debent. Beasti me hoc munere, ut non dicam quanti æstimo: atque præterea animum addidisti ad antiquitatis studia intermissa, in quibus infantiam meam agnosco, et jam hospes plane fui in iisdem præsertim per quinquennium, quo hic Colestriæ assiduis ad populum concionibus distentus fuerim.

Gratulor tibi purpuram, si verus sit rumor: nobis etiam ipsis vitam et valetudinem tuam gratulari debeo, propter tristem rumorem de morte tua apud nos sparsum: cura, quæso, valetudinem; ac si me audies, minus frequens eris post reditum tuum in Angliam, quem expectamus, quam olim fueris Londini concionibus, ne ardor tuus citius quam cupimus langueseat. Tu quidem ipsissimos antiquitatis fontes et reconditos thesauros apperuisti, et limatissimo judicio veritatem collegisti; quam scioli nonnulli ex Foxii Martyrologio aliisque id genus rivulis tantum derivatum a te affirmare non dubitarunt. Hoc forsan in proxima operis editione, vel saltem in ejusdem proxima parte, præoccu-

pare juvabit: sed in tanta re minime opus essc consilio existimo. Atquc de his rebus, si nobis tam liceat esse fortunatis, in Anglia reverentiam vestram alloqui spcramus.

Aliquoties Domino nostro archiepiscopo Cantuaricnsi Academiæ Vestræ cancellario, officium meum præsentare soleo: quod si aliquid sit vobis negotii apud illum, quod mea tenuitas expedire possit, nec mihi nec meis parcere decrevi, sed facile intelligo paratissimos vos habere Londini, quorum opera uti liceat: hoc tantum, amoris et officii mei erga vos et collegium vestrum gratia, calamo incidebat. Deus optimus maximus, clementissimus in Christo Pater, vos omnes omni benedictionum genere cumulatissimos reddat, per Dominum nostrum Jesum. Amen.

GUIL. EYRE.

Colcestriæ 29. die
Aprilis, 1615.

LETTER XVIII.

FROM MR. H. BRIGGS, PROFESSOR OF ASTRONOMY AT GRESHAM COLLEGE, TO MR. JAMES USSHER.

Salutem in Christo.

Good Sir,

Mr. Carew showed me your letter written to Mr. Smith of Lincolns Inn, (whose death, I perceive, even we which did not know him, have much cause to lament) wherein you mention me, and a letter which formerly you writ to me, which never came to my hands. But to the point which here you repeat, I cannot tell how to meet with that part of Theon his commentary upon Ptolomæus his magna constructio; I have it in Greek, but there I have no hope to find that thing either explained or recorded. There is in Christman upon Alfraganus which I suppose you have, in his treatise De connexione annorum, page 306. and in other places mention of "æra Philippica" which Kabasilla maketh the same with "a morte Alexandri;" but the Arabs ignorantly confound Philip and Alexander, and Alexander and Nicanor, making "æram Alexandrinam Seleucidarum" twelve years and three hundred and twenty-five days later than "æra Philippica." But I am out of mine element, and I do not doubt but you have these things better known than I can: but I shall most gladly do any thing I can according to your direction. Concerning eclipses, which my cousin Midgeley putteth me in mind of from you (for whom I heartily thank you, and for all your other kindnesses) Mulerus in his Fris. Tabulis hath mightily discouraged me, for he hath weakened the Pru-

tenics, my foundation, in three places of his book at least, yet hath not helped it, or showed the fault in particular, that others might seek remedy. I have seriously set upon it; but these difficulties, and other straitness of time, and weight of other easier and more proper business, have, sore against my will, forced me to lay it aside as yet, till I can find better leisure, and then I hope still to do somewhat. Napper, Lord of Markinston, hath set my head and hands a work, with his new and admirable logarithms. I hope to see him this summer if it please God, for I never saw book which pleased me better, or made me more wonder. I purpose to discourse with them concerning eclipses, for what is there which we may not hope for at his hands. Paulus Middleb. is at pawn as I hear, and the other book likewise; but I have, so much as I can in Mr. Crawshaw's absence, had care to have them kept. I pray you, if you see Mr. Widdows, commend me heartily to him. We have here long expected him. Thus desiring the Almighty ever to bless and prosper you, referring all news, &c. to Mr. Egerton's report, I take my leave from Gresham house this 10th of March, 1615.

Yours ever to his power in the Lord,

H. BRIGGS.

Let me I pray put you in mind *de pres. numero et officio.* I set it here that you may the more seriously remember it.

LETTER XIX.

FROM THE MOST REV. TOBIAS MATHEWS, ARCHBISHOP OF YORK, TO JAMES USSHER.

Salutem in Christo Jesu.

HAVING oftentimes wished occasion to write unto you, since the publication of that your learned work, De continua successione et statu Christianarum ecclesiarum, God now at last, though long first, sending so good opportunity, by this honest religious gentleman, Mr. Peregrine Towthby, I can do no less than both wish and advise you to proceed in the full performance of the same, by addition of the third part, according to the project of your whole design: which last shall, I hope, be no less useful and beneficial to all Christian and truly catholic professors, than the former have been, and are like to be for ever. And as I doubt not but you may contain the rest within the compass of no more, at the most, than the volume already extant doth comprehend; so do I verily persuade myself you shall therein glorify God, and edify his people exceedingly. Especially if you will but interlace, or adjoin, some rather judicious, than large or copious discourse of this punctual question, or objection, "Quid de salute patrum, et majorum nostrum, &c. sit statuendum;" whereof albeit some other good authors have well and worthily delivered their opinions, yet you shall be sure not to lose your farther labour, endeavour, and determination therein. For assure yourself that in the controversy de Ecclesia, our adversaries do not demur themselves, nor entangle others (though needlessly, yet sophistically) in any one quiddity, or cavil, more than in

that particular before expressed. Were I not throughly persuaded both of your sufficiency, and integrity, I would not intimate thus much unto you: all which, notwithstanding, I refer to your own pious and discreet consideration; yet hoping withal to hear from you ere long, by whom you now receive those from me; which I trust you will reserve to yourself alone, howsoever you entertain, or dislike, yea or deliberate of the motion. The while and ever I right heartily commend you, and your godly studies to the special good blessings of the Almighty.

Yours very loving in the Lord,

TOBIAS EBORACENSIS.

Bishopthorpe,
May 12, 1616.

LETTER XX.

FROM MR. THOMAS GATTAKER TO MR. JAMES USSHER.

Health in Christ.

Good Sir,

Presuming on your kindness showed me at your being in these parts, together with your ingenuous disposition otherwise, I am bold to request a further courtesy from you. I have in mine hands a manuscript, containing, among others, certain treatises, which I cannot yet learn to have been printed; to wit, Guilielmi de sancto amore de periculis novissimorum temporum; also divers things of Robert Grosthed, sometime of Lincoln, viz. an oration delivered in writing to the pope at Lions; (whereof I find a piece recorded in Catalogus testium;) Excerpta quædam ex ejusdem epistolis; Tractatus de oculo morali, de modo confitendi; et sermones quidam. Some of these, peradventure, if they be not abroad already, might not be unworthy to see the light: nor should I be unwilling, if they should be so esteemed, to bend my poor and weak endeavours that way; but of that oration to the pope, certain lines, not many, are pared away in my copy, though so as the sense of them may be guessed and gathered from the context: and in the other treatises there are many faults, that cannot easily or possibly, some of them, without help of other copies, be amended. My desire is to understand from you, whether at your being here in England (for I wot well how careful you were to make inquiry after such monuments) you

lighted upon any of these, and where, or in whose hands they were. There are besides in this manuscript a commentary on Augustine De civitate Dei; and a postil on Ecclesiastes, with a treatise De modo prædicandi; but these two imperfect, of nameless authors: besides Guilielm. Paris. De prebendis, et Malachiæ Minorith de veneno spirituali: which two last I understand to have been published. I should be glad to hear, as many others desire, that the second part of your painful and profitable task, so generally applauded, and no less greedily expected, were preparing, or fully prepared for the press, and much more to see it abroad. Works of that kind are in these times very seasonable; nor deserve any better of God's Church than those that deal soundly, and learnedly in them, among whom yourself, as not a few acknowledge, may well claim a prime place: your labours both in that kind, and others, the Lord bless, and continue unto you life and strength, to be long an instrument to his glory, and of his Church's good.

Yours assured in the Lord,

THOMAS GATTAKER.

Roderith, Martii 18, 1616.

LETTER XXI.

FROM MR. ROBERT USSHER TO DOCTOR JAMES USSHER.

Ornatissimo viro, amantissimoque suo sobrino Jacobo Usserio, dignissimo in nostra academia theologiæ professori, salutem.

Duas fulgentes et insignes stellas, vir ornatissime, firmamento nostræ ecclesiæ nuper decessisse, cimmeriæ, et horrendæ, quibus miserrima hæc insula, et in occasum vergens Academia involvuntur, tenebræ promulgant: ad quas dispellendas te fulgenti scientiarum splendore omnibus prælucentem, admirabili morum candore corruscantem, summoque honore coronatum, Deus elegit, ut studiorum tuorum habenas, ad emolumentum nostræ Ecclesiæ Babylonica superstitione infestæ, ad salutem patriæ mentis cæcitate laborantis, et ad dignitatem Academiæ in præcipitem ruinam irruentis, expedite flectas. Miseris succurrere te didicisse, ter nobilis illa pugna nunquam satis laudanda nuper cum superba, et septemplici Romanæ gentis hydra, sub Christi vexillo inita, pro maturata ætate, ac illibata despectæ Ecclesiæ castitate, palam testatur: quam pene oblivio, vel potius cruenta tyrrannorum rabies etiam spirantem absorbuit, et sepelivit. Perpetuas hujus peregrinationes, duraque exilia, terribilem Draconis faciem fugientis, ab ultima antiquitate, qua in cunabulis fuerat, ad nostra fere tempora vivis coloribus depinxisti. Nunc igitur facessant nostris finibus mendaces Romanæ synagogæ Cretenses, quos olim abyssus turmatim evomuit, facessant, (inquam) non sine hac novitate, qua perfidam, et obscœnam Babyloniæ meretricem salutent: ferreo tui ingenii ariete Antichristiani regni fundamenta concussa, vel potius

convulsa nova restauratione indigere; veram Christi sponsam demum tenebrosis umbris extulisse caput: teque istius gravissimæ controversiæ et contentionis palmam reportasse. Hinc omnes, quos liber tuus, varia sane lectione et doctrina perpolitus, vel saltem ejus fama a limine salutavit, uno ore te solum in hac materia Apollinis lyram attigisse, constanter perhibent: hoc idem insignis tua fama astipulatur, quæ nullam Europæ partem insalutatam reliquit, idem industriæ et ingenii tui fœtus, quem omnes avide arripiunt, summoque prosequuntur amore. Filium equidem parentis causa omnes fovent, parentem filii gratia omnes admirantur, sic cunctos te cum admiratione amare, cunctosque te cum amore admirari facile percipias. Immortales Deo grates, propterea quod te per devios antiquorum campos vagantem in penetralia suæ veritatis deduxit, benignitatis suæ thesauros tibi apperuit, teque patriæ incolumem, patriamque tibi restituit: tibique, amantissime sobrine, justissimas habeo gratias, quas me tibi diu debuisse immensa tua erga me gratia comprobat; cujus tuum cubiculum mihi creditum minimam non esse tesseram ingenue fateor. Sed ne chartacea hæc salutatio te gravissimorum negotiorum mole obrutum, molestia afficiat, vela contraham; hoc interim abs te flagitarem, et hoc audaciæ meæ symbolum, pariterque amoris, serena humanitatis fronte accipias.

Tuæ salutis, et felicitatis studiosissimus,

ROB. USSERIUS.

Ad obscœnam meretricem septem insidentem
montibus, de tuo libro, carmen.

Frigore cur pavido trepidas Babylonica Thais?
Cur trepidæ præbes turpia terga fugæ?
Fluctibus Hesperiis emergit lucida stella,
Qua veniente fugis, quaque oriente cadis.
Purpuream lucem vitat caligo profunda,
Dagon sic arcam concidit ante Dei.

Hac radiante patent cunctis genitura nefanda,
Gorgoneusque tuus partus, uterque parens.
Mordaces anni, violataque fœdera lecti,
Et stygio soboles carcere spurca fluens.
Fulgenti nuper cecidit tua gloria cœlo,
Nunc eadem terris in loca nigra cadit.

LETTER XXII.

MR. THOMAS LYDYAT TO DR. JAMES USSHER.

Reverend and dear Dr. Ussher,

I received your letter dated the sixth of October. I am glad you received my book and I thank you for yours, which I received from Mr. Harris of Hanwell. The former part of your letter, being, in regard of the matter, a tragi-comedy, drove me almost into an extacy; and afterwards brought to my mind that of the Psalmist, "Many are the troubles of the righteous: but God delivereth him out of them all." And therefore it is good to hold fast by him continually, and to desire his direction and furtherance in all our affairs and businesses: so although the beginning and middle thereof be never so troublesome, we shall not need to doubt, but that the end will be happy and prosperous.

The astronomical calculation of years in Ptolemy's canons, if it be genuine, is doubtless an excellent monument of antiquity, which I would gladly see: but yet it is not likely to make me to let go mine account of Darius his years, firmly proved out of Thucydides, and Ctesias, compared with Diodorus. I have endeavoured to satisfy you, touching the objections you make in your letter: as also to satisfy your desire touching the distances of Taurus, mentioned by Albategnius; and touching the quantity of the solar and lunar year, and disposition of the Grecian calendar, in Geminus.

Thus with remembrance of my dutiful commendations to yourself, Mr. Provost Temple, D. Richardson and the rest of our friends with you, I commit you, your studies, and affairs, to the blessing of God, to the behoof of your country, and the whole Church of Christ.

Yours to be commanded in

All Christian duties,

THOMAS LYDYAT.

Alkerton,
Monday, March 18. 1616.

EXCERPTA EX ALBATEGNIO.

De epocharum distantiis, I find no such express mention in Albategnius, as that in the end of the fifteenth of Alfraganus, of Christman's edition: neither are his thirty-second nor his four hundred and twenty-first set down in the same method. The three hundred and twenty-fifth (the title whereof, in the indice capitum before the book, is, In scientia Tarec Arabum et Romanorum ac Persarum atque Alkept alternatim,) hath three parts.

In the first part are set down their four sorts of months, thus. "Mensium quidem Arabum nomina sunt, Almuhartan, Saphar, &c. Romanorum autem mensium nomina secundum Græcorum et Egyptiorum principia sunt, Elul, Tisrin primus, Tisrin secundus, &c. Nomina vero mensium Persarum, sunt Efrosometh, Asdiasdmed, &c. Mensium autem Alkept nomina sunt Tut, Bena, Accur," &c.

Whereunto is subjoined a clause directly concerning your purpose, and that truly set down, amidst the manifold errors about the dates of times, both in the same chapter, and in the whole book (as appeareth by comparing the same with other places) in these words: "Principium autem a quo Romani incipiunt et Alkept, est a morte Alexandri Macedonis secundum Græcos. Ægyptii vero et Romani ab Chahilcarnain annis numerant, et sunt inter eos duodecim anni Egyptiaci." These are the very words, and without doubt Albategnius his meaning, confirmed by the dates of the most principal of his observations, and the plain truth. In the second part, he showeth how to find the beginnings of all those four sorts of years and months. Where the Arabian and Alhegera radix, is, *5d.* the Roman from Alhircarnain[a], is *0d. 7d.* the Persian from Jesdag, *3d.* the Alkept also from Alhircarnain, *5d.* Whereby is signified that the first year of Dhilcarnain began in the four hundred and thirty-sixth year of Nabonazar, and twelfth a morte Alexandri, almost ending, to wit, on the *8d*[b]. of Tisrin posterioris, or November following. In the third, he showeth how to find one sort of year by another, and it hath eight sections.

Sect. 1. "Si autem Romanorum Taric per Taric Alhegera scire volueris, ita ut diem Romani mensis in quo fueris, et quot adHilcarnaim anni præterierint, deprehendas, Arabicam radicem servatam accipe, eique 317. dies su-

[a] Æra Dhilkarnain est duplex apud Albategnium, viz.

1. Romanorum, id est, Syro-Græcorum et Constantinopolitana, a die primo Septembris feria septima, anni periodi Julianæ 4402. [ab initio Octobris alii Arabes exteri Antiochiam deducunt; ut a primo Tisri Hebræi in sua æra contractuum, et Jason Cyrenæus in secundo libro Maccab. ——— vel primo die Octobris (ejusdem anni) feria secunda ut apud Alfraganum, et alios Arabas, et Hebræos in suo ———.]

2. Alkept, Alexandrinorum, id est a 29. die Augusti feria —— anni periodi Julianæ 4403. ut æra Chaldæorum apud Ptolemæum, et Laodicenorum apud Scalig. pag. 405.

[b] Potius 9. Nam Thoth Nabonass. 436. incurrit in Novem. 9. feria quinta. Thoth vero 437. (quod hic potius intèlligendum, quia a 12. Alexandri desinente sit supputatio) a Nov. fer. sexta.

peradde, (viz. as many as are from the first of Elul[c] or September, to the fifteenth of Themmur[d] or Tamuz, that is, July,) quibus 933. superadde annos, collectumque erunt anni ad Hilcarnaim." This confirms the former account; for being granted that there are nine hundred and forty-five years inter Philippum sive mortem Alexandri, et Hegiram, take away twelve, there remain nine hundred and thirty-three between Dhilcarnaim and Hegira.

Sect. 2. "Cum autem Taric Alkept per Romanorum Taric nosse desideras, annos ad Hilcarnaim cum anno in quo fueris (etsi Elul per unum tantum diem ingressus sit) accipe; post hoc, ex eo 387. dies abjice," &c.—"et collecto tres semper dies adjunge, et hi sunt dies in quibus Alkepin, Elul Græcos ingressu, quæ est Tut, præcedunt," &c.—"per hoc autem Taric stellarum ex canonibus Theum abstrahuntur postquam his annis 15. anni superadduntur, eo quod sit a morte Alexandri Macedonis."

Sect. 3. "Romanorum autem Taric per Taric Alkept si nosse quæris, annos Alkept (qui sunt anni ad Hilcarnaim Ægyptiaci perfecti[e]) sume, ex quibus 387. abjice," &c. —"Et si perfectis annis Alkept 15. annos, ut ab Alexandri Macedonis morte, sic adhibueris. Dehinc collecto[f] 535. annos Ægyptiacos adjunxeris, inde collectum annos libri Ptolemæi, quibus stellarum motus abstrahuntur, efficies, quod est a principio regni Nabuchodonosor primi usque ad annum in quo fueris, ex annis Alkept."

Here the last number 535. being by a manifest error of the first figure, put for 435. from the beginning of Nabonasar's reign, to the Alkept year, (in which æra Dhilcarnaim, from the Syro-Græco-Roman month, Elul Gorpiæus and September began) doth as manifestly discover the error of 15. twice put for 11. and conse-

[c] Quod caput est æræ Dhilk.

[d] Quod caput est Hegiræ.

[e] Id est æquabiles.

[f] Completo.

quently of[e] 387. days for[f] 283. years, from anno Nabonazari 436. to 719. as being the remains of 11. taken away from 294. a morte Alexandri in the four hundred and twenty-fifth year, ad regnum Ægyptiacum Augusti in the same seven hundred and nineteenth. And so likewise in the forty-second chapter: " Quod si conjunctionem vel præventionem per Taric Alkept scire volueris, annos ad Hilcarnaim cum anno in quo fueris, licet una dies tantum Elul præterierat, assume; post hoc, ex annis 587. projice, residuique quartam accipe, quodque fuerit, erit dies quartarum.—Et ei quod ex diebus quartarum provenerit, tres dies, in quibus mensis Tut ab Alkept priusquam a Græcis habetur, superis junge, eique quod ex diebus post hoc exierit, ab Elul initio," &c. For annis 587. read annis 283.

Now that æra Dhilcarnaim is placed by Albategnius in the beginning of the Syro-Roman Elul or September, falling into the four hundred and thirty-sixth Egyptian year from Nabonazra's reign, and the twelfth from Alexander's death ending, is further proved, as I said, by the dates of the most and principal of his observations. As, namely, in the twenty-seventh chapter where he writeth, he observed the autumnal æquinoctium at Arac, " anno 1149. ex annis[g] Adilcanari, qui sunt post mortem Alexandri 1206. annorum, ante solis ortum 19. die mensis Elul ex Romanorum mensibus, quod est 8. die mensis Pachon ex mensibus Alkept[h] per quatuor horas et dimidiam et quartam fere,—post Ptolemæi observationem (before set down, ejusdem æquinoctii, anno tertio regni Antonini, quod fuit anno 463. a morte Alexandri, nona die mensis Athyr, ex mensibus Ægyptiorum, una hora fere post ortum solis in Alexandria) 743. annis Ægyptiacis et 178. diebus, et medietate et quarta unius diei minus duabus

[e] 287. Crus. pag. 35.

[f] 1205. anni die 297. in anno æquabili, (ineunte vero ann. 1206.) qui hic intelligitur, ut ex collatione eclipsis luminaris liquet.

[g] Vagis non fixis.

[h] For though it did well agree with the observation of the æquinoctial, yet it cannot with the first lunar eclipse, which was in the same year 1194.

quintis unius horæ fere vice 185. dierum et unius medietatis, ac quartæ diei partis," &c.

And in the thirtieth chapter: "Medietas autem eclypsis primæ (solaris,) secundum quod visu deprehendimus, fuit anno 1202. ad Hilcarnaim, qui est annus 1214. ab Alexandri morte, post dimidium unæ octavæ diei mensis Ab, in Arracta civitate, per spatium unius horæ temporalis, sole existente inter 19. et 14. gradus Leonis." The second eclipse noted "23d. mens. Huni (sive secundi) anno 1205. Dhilc. 1554. ab Alexandri morte, hath both numbers corrupted, and, as it appears, to be corrected 1204. and 1215.

"Eclypsis lunaris prima fuit anno 1194. ad Hilcarnaim, quod est anno 1206. a morte Alexandri die 53. mensis Temur (Tamuz). Invenimusque dimidium eclypsis in Arracta post hujus diei dimidium, 8. horis, et modicum plus ex horis æqualibus: sole existente inter 4. et 5. gradus Leonis," &c.

"Eclypsis secunda anno 1212. ad Hilcarnaim, quod est anno 1224. a morte Alexandri apparuit, fuitque medietas eclypsis in Antiochia post medium secundæ diei mensis Ab—horis et tertia parte horæ fere—sole existente inter 14. et 36. gradus Leonis."

Note that in all these places and allegations (contrary to myself upon Scaliger's allegations in the eighteenth—my tract, before myself had seen Albategnius) he understandeth as well the year a morte Alexandri, as Dhilcarnaim, Syro-Græco-Roman, not Alkept[1]. Only in the fifty-first chapter he connecteth the year 1191. ad Hilcarnaim with the year 1627. regni Nabuchodonosor, without any agreement of day or month: the observation of the site of the fixed stars in the zodiac, as namely, Cor Leonis, not requiring either. And the year 1191. Dhilk. falls into the year 1627. Nabon. ending the fifteenth of Canna posterioris or January, thereof, to the farther confirmation of the premises. For thence it follows

[1] Id est Jul. esse diem 365. (sed Alkept non differt a Juliano) quod etiam probatur ex æra Philippica in historia mescella.

that the Dhilk. likewise fell into the 436. year Nab. ending in Tisrin posteriore or November: there being one whole Alkept[k] year swallowed up in twelve hundred years Dhilk[l]. within little more than two months.

And on the other side, in the fifty-second chapter, confuting the author's Motus cœli ante et retro, he hath these words, " Dixerunt etiam quod perfectio anterioris motus fuit ante regnum Augusti 128. Ægyptiacos, et sunt 666. anni Alexandri Macedonis." Where restoring the true reading 166. anni a morte Alexandri Macedonis, and adding the 128. and 166. together, you have Ptolemy's 294. years a morte Alexandri ad regnum Augusti. And so I hope I have fully satisfied your desire touching the distances of the Taric's in Albategnius, especially annorum Alkept ab Alexandri morte ad regnum Augusti, and of Taric annorum Dhilcarnaim between and from them both. I have set down the translator's very words, together with his own and the printer's faults, not doubting but you will easily discern them.

YOUR OBJECTIONS AGAINST MINE ACCOUNT.

Darius[α] hath thirty-six years, and Xerxes twenty-one, which makes me somewhat to stagger at your beginning of Artaxerxes Longimanus; not that I doubt of the flight of Themistocles to Artaxerxes[β] after the death of his father Xerxes, (for of that I am well resolved) but that I would be satisfied better[γ] for the time of that flight. Which that it fell on the second year of the seventy-seventh Olympiad can be no more proved out of Diodorus Siculus[δ], than that he died[ε] the same year, which we know to be untrue. Diodorus doth as Baronius in his Annals; where he findeth a note of the time expressed in his authors, he followeth that direction; where[ζ] he findeth none, he placeth things at adventures. Cimon's victory at

[k] Ægyptiac. [l] Id est Julian.

Eurymedon, is by Eusebius set at the fourth year[η] of the seventy-ninth Olympiad. Diodorus placeth not it only, but also Cimon's conquest of Eione[θ], and the taking of Scyrus by the Athenians (even as he found them related together by Thucydides[m] without any note of time,) at the third year of the seventy-seventh Olympiad. But of this I desire to have further satisfaction from yourself.

MINE ANSWER.

α This is not much material, unless there be recorded some astronomical observation, made in any year of his above thirty-one, by some that lived at the same time.

β If you grant that; you must needs grant, that Artaxerxes began to reign before the third year of the seventy-seventh Olympiad, if any credit be to be given either to Thucydides or Diodorus touching the time of Themistocles's flight.

γ What better satisfaction can you desire than that Thucydides places it anon after the execution of Pausanias, indefinitely before Cimon's double victory, and Diodorus definitely in the second year of the seventy-seventh Olympiad, and next before the same famous victory: and no other author that you do name, or I ween can name, places it later.

δ I prove not that point out of Diodorus but out of Thucydides, convincing Diodorus of error, touching the same, by his own confession.

ε Yet Diodorus might with very good historical order and reason, to the story of his flight[n], (as falling out in Greece being the last memorable matter concerning him) adjoin the story of his death, the time whereof was uncertain, as falling out in the Persian dominions[o].

[m] Lib. 1. pag. 65. edit. Græco-Lat.

[n] Why of the flight, rather than of the Ostracism, which he principally relates in that place.

[o] Thucydides tamen in Attica clam humatum dicit: referente Attico apud Cic. in Brut.

ζ This general imputation raised, as may seem, upon occasion of Pontacus his note upon Themistocles's death, in Eusebius's Chronicle, is of no force to the shaking of this particular truth, touching Themistocles's flight, in the second year of the seventy-seventh Olympiad at the latest, otherwise sufficiently confirmed. Yourself allege no author that sets it later: and you may see that in Eusebius's Chronicle it is set two years sooner, to wit, in the fourth year of the seventy-sixth Olympiad, at what time perhaps his trouble began, upon the arraignment and examination of Pausanias[p], by a manifest and notorious error of two Olympiads, acknowledged also by Scaliger.

η It is no more to be doubted that Cimon got that most famous Persian victory in the year that Demotion was archon at Athens, and that the same was the third year of the seventy-seventh Olympiad, than that Pompey took Jerusalem, when Cicero was consul at Rome.

θ It is true that he there mentioneth them both, in his entrance to the history of that year; but so as he plainly signifieth they were obtained before that year, by what he writeth: Cimon, the Athenian admiral, after[q] he had taken Eione and Scyrus, enterprizing greater matters, returned home; and encreasing his navy, and making sufficient preparation, he set forwards towards Caria, &c. according to my interpretation of the same year's story, out of Diodorus; which also you saw. Where also it is worth the noting, that he concludes the same story with these express words: "So these things were done this year." And for your further satisfaction, note, that there being two fountains, as it were, of the history and chronology of the Persian monarchy: the one Herodotus, out of the Greek records, as I guessed, out of Hecatæus Milesius his copy, having by some error of the writer ξξ for ξμ in Darius Hystaspis years; the other Ctesias, Artaxerxes Mnemon's physician, out of the Persian's own re-

[p] But that was anno 40. olymp. 75. according to Diodorus.

[q] But he saith that he was made Admiral Archonte Demotione, though Plutarch doth make him admiral before that.

cords: howsoever your author Ptolemy being an Ægyptian-Greek may follow Herodotus's account; yet Ctesias adding to his account of years, a further advertisement of Darius his dying within a few days, after the Marathonian discomfiture, deserveth more credit. And his meaning is more fully explained by those words of Scaliger's Georgian collections, in his forty-third page: " *Αὐτὸς δὲ Δαρεῖος οὐκ ἐνεγκῶν τὸ πάθος ἐξαθυμίας ἀπόλλυται*: And Darius himself not enduring the ignominy died for grief." Mark those words well.

Note, that the notes are the bishop's, and not Mr. Lydyat's.

LETTER XXIII.

DR. JAMES USSHER TO MR. THOMAS LYDYAT.

Salutem a salutis fonte D. N. I. C.

Dear Sir,

I remember that some three or four years since, having occasion, in a public lecture in the college, to speak of the beginning of Daniel's Seventies: I laboured to prove that Artaxerxes Longimanus began his reign toward the end of the third year of the seventy-seventh Olympiad.

First, by the number of years attributed to Darius Hystaspis by Ctesias, viz. thirty-one, not thirty-six.

Secondly, by the time of the death of the same Darius, noted not only in him, but also in Georgius Syncellus his collections, (pag. 43. Græc. Euseb. Scaligeri; which place I then did cite long before you advertised me thereof:) to be not long after the overthrow received at Marathon, anno secundo Olympiadis septuagesimæ secundæ.

Thirdly, by the testimony of Petrus Alexandrinus, (whom Mr. Casaubon, in his exercitations against Baronius, wrongfully maketh the same with Peter the ancient martyr of Alexandria,) or whosoever was the author of those Fasti, which commonly are called Siculi: wherein the beginning of Artaxerxes is expressly placed at the time above assigned.

Fourthly, by the testimony of Thucydides, making

Artaxerxes then to reign, when Themistocles fled into Persia.

But here I made a doubt of the time of Themistocles his flight: wherein I desired your further resolution. For though I willingly yield to that which I find recorded in Thucydides, that it fell after the execution of Pausanias, and before Cimon's double victory: yet whether that victory was gotten in the year that Demotion was archon at Athens, and whether Themistocles his flight fell out the year before that, is not, I take it, so clear, but that we may call it into question. The former I would willingly believe, for the authority of Diodorus Siculus; upon whose credit only, the referring of Cimon's victory unto that year dependeth. Eusebius, who is the only man I know of, that after him setteth down the time of his victory, placeth it at the fourth year of the seventy-ninth Olympiad: "by a manifest and notorious error of two Olympiads," you say, but prove by no other authority but the confession of Scaliger; which with me, and I think with you too, is of very little moment. Diodorus is the only man we can find that saith, this victory was gotten in the year that Demotion was archon at Athens, Publicola and Rufus consuls at Rome. But doth not he also say Ἐπὶ τούτων Ἀθηναῖοι στρατηγὸν ἑλόμενοι Κίμωνα, &c. and that he being thus made admiral took Eione, and Scyrus? The words methinks sound thus plainly, that this year he was made admiral, and then conquered those places; which, being untrue, derogates much from the credit of his report, that saith, Cimon got his famous victory at Eurymedon the same year. You say, the former is reported by him by way of recapitulation: but the words ἐπὶ τούτων seem to me very clear, that Diodorus meant plainly, that Cimon this year was made admiral; and the words following as plainly import that, having thus undertaken the admiralty, he took Eione and Scyrus.

I never read that part of your written chronicle, wherein this matter is handled: if there be any thing in it, that may farther clear the point, I pray you communicate it unto me, for I do desire, as much as you do, to strengthen

the authority of Diodorus, in placing Cimon's victory at the prætorship of Demotion, or which is all one, at the third year of the seventy-seventh Olympiad.

But this being admitted, for Diodorus his sake, how can you prove, either out of him, or any other author, that Themistocles his flight into Persia fell out just the year before that? for this is the main matter that concerneth the cause: you say, that you "prove not that point out of Diodorus, but out of Thucydides." For Diodorus, I think you do well, seeing he expresseth not any way that this flight fell upon that year, more than his ostracism or his death, but heapeth promiscuously all that appertained to his fall. Thucydides saith no more than what I have delivered, and do willingly acknowledge: that his flight happened after the execution of Pausanias, and before Cimon's victory. Other proof you produce none for the settling thereof at the second year of the seventy-seventh Olympiad, but what is contained in these words of your letter "yourself allegeth no author that sets it later: and you may see that in Eusebius's chronicle it is set two years sooner, viz. in the fourth year of the seventy-sixth Olympiad. At what time perhaps his trouble began, upon the arraignment and examination of Pausanias." Whereunto I thus answer: it was far from my meaning to allege any author that setteth the flight of Themistocles later than the second year of the seventy-seventh Olympiad. But I would know of you, what reason might be alleged, why it should not be placed forwarder? The arraignment and execution of Pausanias is referred by Diodorus Siculus to the fourth year of the seventy-fifth Olympiad: the flight of Themistocles by Eusebius to the fourth of the seventy-sixth Olympiad. These two being the sole authors, who express the time of these two accidents; why should we without cause reject the testimony of either? Especially for the strengthening of the assertion of Eusebius; which we may thus farther reason. The Peloponnesian war began in that spring, which ended the first year of eighty-seventh Olympiad, as is known.

Two years and a half after that, died Pericles[a]. He began to rule the commonwealth after the death of Aristides; and continued the government forty years[b]; Aristides deceased almost four years after Themistocles was expelled from Athens, as Æmilius Probus, or Cornelius Nepos, testified in the life of Aristides. These things being laid together, do show, that the expulsion of Themistocles from Athens fell no later than the beginning of the fourth year of the seventy-sixth Olympiad; to which time you doubtfully refer the beginning of his troubles: how much sooner soever, my opinion is, that at that time Themistocles fled unto Persia, as Eusebius noteth, whose testimony I have no reason to discredit, unless I have some better testimony or reason to oppose against it. The year before that, which is the third of the seventy-sixth Olympiad, I suppose Artaxerxes Longimanus to have begun his reign: to whom, as yet *νεωστὶ βασιλεύοντα*, Themistocles fled, as Thucydides sufficiently proveth. Thus the twentieth year of his reign should fall upon the second year of the eighty-first Olympiad: and the four hundred and eighty-seventh year from that, which is the middle of Daniel's last week, should fall toward the end of the fourth year of the two hundred and second Olympiad; from which I cannot be drawn, as yet, to draw the passion of our Saviour Christ. If you have any further reason to persuade me to hold my first opinion, which I learned from you, and did once publicly deliver in the schools, upon the reasons laid down in the beginning of this letter, I pray you let me understand thereof, for I am most willing to learn any thing, that may further me in the understanding of Daniel.

Concerning Æra Dhilkarnain, and Taric Alkept, I cannot, in such manner as I would, deliver my mind unto you, until I see the entire work of Albategnius, which I expect from you by this bearer, together with Geminus, according to my request in my former letter:

[a] Witness Thucydides, lib. 2. pag. 121.

[b] Witness Plutarch in Pericle, pag. 155. et 161.

which, by reason of the bearer's sudden departure from hence, hath lain by me well nigh a year. In the mean time I commit you, and your godly studies, unto the blessing of the Almighty, resting always

Your most assured loving Friend

And Brother,

JAMES USSHER.

Dublin, Jan. 2.
1617.

LETTER XXIV.

SIR HENRY BOURGCHIER TO DR. JAMES USSHER.

Worthy Sir,

Were my invention able to find words to express the greatness of my error, I would fill this sheet of paper with phrases apologetical, and reasons of excuse for my long silence; but when I consider the goodness of your disposition and mine own confidence of the interest I have heretofore had in your love, they diminish despair in me, and persuade strongly to conceive hope of pardon at your hands. I should have been very glad in this time of my absence from thence, to have heard from you, but your greater employments, and the burden of a higher duty that lieth upon you, do speak sufficiently in your behalf. If you can steal any time from your pastoral function, to give perfection and life to many of your exquisite labours, there liveth no man who would more rejoice at the news thereof than myself. I hear by common fame, that there is somewhat published against you this mart; but the catalogue is now come over, and proves fame a liar. The archbishop of Spalato his great promised work is in the press here at London, and will come abroad before the end of term. It will be as large as Bellarmin's work. Laurentius Beyerlinke, who stiles himself archipresbyter Antuerpiensis, hath begun the fight against the archbishop. I know not whether you have seen his book or no. There came but a few over. I only saw it, but could not buy it for money. He is much threatened by the Jesuits

in all countries of Christendom. I doubt not but you have heard of the ambassage of Sir John Bennet to Bruxels to question the archduke in the behalf of the king our master, concerning the late book of Patianus, who neither apprehended the author, nor suppressed the book, until he was solicited by the king's agent, and only interdicted the book, and suffered the author to fly his dominions. On Monday the 13th of April, in the king's chamber of presence at the tower in Paris, the marques d'Ancre, a man of no obscure fame, was murdered with a pistol, by the hands of Mons. de Vitri his old professed enemy, whose death will give a great assistance to the much desired peace in France. A synod of the reformed churches began at Rochel the twenty-eighth of the last month; wherein will be handled the cause of the princes in the late stirs. Sir John Digby makes preparation for his journey into Spain, to treat of a marriage, which (to give you my opinion) I think is unfeignedly intended on our part, but whether by them or no, the doctors doubt, as the saying is. Sir Walter Raleigh is now at Southampton, and the ships of his fleet follow him daily from hence, and other parts. The action is most distasteful to the Spaniards beyond any that we have undertaken these many years, and hath received strong opposition from the Spanish ambassador, and some of our own who have sucked in too much Spanish air. We hear that two Scottish earls, Angus and Morton, both of the family of Douglas, have lately withdrawn themselves out of their country, and are gone into France. This place is now grown somewhat solitary; and therefore if my advertisements be somewhat trivial, I hope you will afford them a favourable interpretation. I desire to be esteemed a servant to your love, and will ever be ready (I make profession) to declare myself

Your true affectionate Friend,

While I am

HENRY BOURGCHIER.

London, the 31st
of May, 1617.

LETTER XXV.

MR. WILLIAM CRAWSHAW, PREACHER AT THE TEMPLE, TO DR. JAMES USSHER.

Salutem in Christo.

SIR,

THESE be some of the points I would have conferred with you in.

1. Whereas the oath for the clergy in the council of Trent, it runs thus, "Credo, &c. Sanctam Cath. Ap. Romanam Ecclesiam," &c. Our men say Luther and others were not perjured: for that Romana was then put in, and not in afore when they took it: I pray show me where any such oath or creed is extant of theirs that hath it not in?

2. What credit is to be given to the life of St. George extant in Lipomanus, printed at Rome, MDLVIII. translated, he saith, out of Metaphrastes? and what evidence in story you find of Alexandra, an empress, wife to Dioclesian?

3. What sound evidence have you of Cyril the monk his Evangelium Æternum, and whether it is extant more than in Gul. de S. Amore?

4. Who was the author of that hellish libel, De tribus mundi impostoribus, and whether you ever saw it?

5. What author have you more than Scaliger, that Mysterium in Greek was written within on the forepart of the pope's crown? And what certainty of proof conceive you to be in that testimony of Scaliger?

6. What evidence have you, that the fourth book of

Esdras, refused both by us and the church of Rome, was written before Christ; if it were, why then is it refused as non-canonical, seeing such plain and pregnant prophecies are in it, and such as no power but divine could foretel, especially that of the twelve Cæsars, chap. 11?

Of these things I pray consider, and when you have leisure, write me what you conceive, that so I may not lose it; I lent you Josseline de Vitis Archiep. Cant. in Fol. which you said you lent Dr. Mocket and I believe it, yet I could never get it; and now I find my book at Mr. Edwards his shop, near Duke-Lane, and he saith he bought it with Dr. Mocket's library, but I cannot have it. Happily you might by your testimony prevail to get it me, for I charged him not to sell it: I pray think of it as you go that way. Thus longing to see you, and till you send me word what day you will be here, I commend us to God, and am

Yours in Christ,

WILLIAM CRASHAW.

LETTER XXVI.

MR. THOMAS GATAKER TO DR. JAMES USSHER.

Health in Christ.

WORTHY SIR,

I ESTEEM myself much beholden unto you, as for your former love, so for this your late kindness, in vouchsafing me so large a letter, with so full instructions concerning this business, that I was bold to break unto you; though the same, as by your information appeareth, were wholly superfluous.

True it is, that though not fully purposed to do ought therein myself, willing rather to have afforded mine endeavours and furtherance to some others, I supposed that those two treatises, viz. that oration of the bishop's, and that of Wilhelm of St. Amore his might be not unworthy the publishing, had the one been perfect, and the other not yet published, for as for that of Parisiensis de prebendis, I had heard to be already abroad: and Gesner in his Bibliotheca hath Tractatus 2. Argentin. impress. MDVII. de collatione et pluralitate eccles. beneficiorum, which may seem the same, one of them with this. As it is said to be *gemma pretiosior* in that manuscript you speak of, so to be *auro pret.* in mine. But I perceive now by your instructions, that the one is out already, and the other perfect and fit for the press, in the hands of one better furnished and fitter for the performance of such a work than myself, whom I would

therefore rather incite to send what he hath perfect abroad, than by his perfect copy, having pieced out mine imperfect one, to take his labours out of his hand. I have heard since I wrote to you by Mr. Bill, that Sir Henry Savil is about to publish bishop Grosthead's epistles, out of a manuscript remaining in Merton college library. That treatise De oculo morali I lighted lately on, in another manuscript bound together with Grosthead in Decalog. having this title before it, " Incipit liber De oculo morali, quem composuit Magister Petrus de Sapiere Lemovicensis." And I find it cited by Petrus Reginaldeti, a friar, in his Speculum finalis retributionis, under the name of Johannes de Pechano, as the author of it. Neither seemeth it, though written honestly, yea wittily and learnedly, as the wit and learning of those times was, to be of the same frame and strain for gravity, that other the works of that bishop are; which also maketh me suspect those sermons, that in my manuscript go under his name, should not be his, having lately at idle times run over some of them. If I meet with your countryman Malachy at any time, I will not be unmindful of your request. And if any good office may be performed by me for you here, either about the impression of your learned and religious labours, (so esteemed and much desired, not of myself alone, but of many others of greater judgment than myself,) or in any other employment, that my weak ability may extend itself unto, I shall be ready and glad upon any occasion to do my best therein. I lighted of late upon an obscure fellow, one Hieronymus Dungersheim de Ochsenfart, who in anno MDXIV. published a confutation dedicated to George, then Duke of Saxony, of a confession of the Picards, which whether it be the same with that which Gretser saith Luther set out with his preface, I wot not: the title of it is, Totius quasi Scripturæ apologia, and the beginning of it, " In summi Dei maximo nomine et terribili, Amen. Nos homines in terræ orbe quanquam ad ima subacti," &c. And though it be not entirely inserted by him in his answer, yet so much is picked out of it, and set down in their words, as

may show in divers main points their dissent from them, and consent with us. But it is not likely, that this author, though obscure and not worthy the light, hath escaped your curious eye. Gesner seemeth mistaken in him when he saith, "Hieronymus Dungersheim scripsit Apologiam sacræ Scripturæ Boemorum," for he wrote not it, but against it. But I trouble you, it may be unseasonably, with needless trifles, amidst your more serious affairs, which forbearing therefore to do further at this present, with hearty salutations, and my best prayers unto God, I commend you and your godly labours to his gracious blessing, and rest

Your assured Friend and unworthy

Fellow-labourer in the Lord,

THOMAS GATACRE.

Rederith, June 24. 1617.

LETTER XXVII.

MR. THOMAS LYDYAT TO DR. JAMES USSHER.

Salutations in Christ.

Rev. Mr. Ussher,

I received both your letters; and as touching your discourse in the latter, about the beginning of Artaxerxes's reign, and Daniel's weeks, and the time of our Lord's passion, &c. depending thereupon, I framed mine answer to your former discourse thereabout, in your letter bearing date, October 6. MDCXV. upon the ground of your opinion, which I gathered out of the words thereof: "Darius hath there (in Ptolemy's canons) thirty-six years, and Xerxes twenty-one, which maketh me somewhat to stagger at your beginning of Artaxerxes." Which words I could not otherwise understand, than that they had drawn Artaxerxes's beginning back again, in your conceit, unto the vulgar station, lower than I had advanced it, upon the grounds mentioned in the beginning of your last letter, and that place of Fast. Sicul. which either I had not marked, or else had neglected and forgotten. And to the same purpose seems unto me to tend that you infer in the same letter, upon Cimon's taking Eione and Scyrus, in the beginning of his admiralty, first mentioned by Diodorus Siculus in Demotion's year. Whence it would follow, that the siege of Naxos, and Themistocles's flight at the same time, was later, and the victory at Eurymedon yet later than that. My manu-

script chronicle being the third part of my treatise De emendatione temporum after my first project, wherein I have wholly translated those places of Thucydides and Diodorus concerning Themistocles's flight, I did communicate unto you; if I have not much forgotten myself, and if I be not much deceived, you shall find that part of my translation agreeable both to Diodorus his words, and to the truth. Wherefore it made me marvel, that in the latter part of the same letter, you now go about contrariwise, to set Themistocles's flight, according to Eusebius's chronicle, and consequently the beginning of Artaxerxes, according to Thucydides, two or three years higher, at what time I supposed his troubles began, about the arraignment and examination of Pausanias, and so much the more, that for your purpose you allege Aurelius Probus or Cornelius Nepos, affirming Themistocles to have been expelled Athens, four years before Aristides's death, and the beginning of Pericles's government; which falling out just upon the very same year of my supposal, strongly confirmeth the same; and so much the more strongly, for that his words seem to have direct reference to those of Thucydides: "Erat enim Themistocles patria pulsus per ostracismum, Argis vitam agens, et per cæteram Peloponnesum commeans." Whereas therefore Cornelius Nepos his account casts Themistocles's expulsion or exostracism from Athens, right upon that same year, after which time, saith Thucydides, he lived at Argis, and was going up and down about Peloponnesus: needs must his pursuit and flight be supposed a good space after that, upon the execution of Pausanias, whose first plotting of treason and indictment thereupon, whereabout was long and much ado before his execution, seems to have befallen the fourth year of the seventy-fifth Olympiad. Where Diodorus relateth his whole history together, according to his manner. But that, that made me most of all to marvel, was, that by your thus urging Artaxerxes's beginning together with Themistocles's flight, two or three years higher than my pitch, you not only utterly discredit

your Ptolemy's canons, for giving thirty-six years to Darius and twenty-one to Xerxes, together with Diodorus and Eusebius, but also all other authors of antiquity that I know, whereof none ascribes less than thirty-one to Darius, and twenty to Xerxes, which hereby, whether upon oversight or otherwise, you enforce yourself to do; namely subtracting two or three years more from Xerxes, leaving him scarce seventeen, whose authorities and testimonies, together with the other reasons, that I have in place alleged, will, I trust, in the end prevail with you, to move and draw you to assent to the truth which I have delivered, concerning the beginning and ending of Daniel's weeks, and the time of the passion and resurrection of our Lord and Saviour Christ, with all the dependencies thereupon. For certainly how weak soever I the restorer and publisher thereof am, yet it is strong and will prevail; and notwithstanding mine obscure estate, in due time, the clouds and mists of errors being dispersed and vanished, it will shine forth as bright as the clear sun at noontide.

As touching the books you wrote for, I told this messenger that I meant to send them, and therefore I appointed him to call for them, together with my letter this day. But since I have altered my purpose, not envying you the sight of them, but expecting your coming into England ere long, as of custom, once within three or four years: at which time I shall be glad to show you them, and to confer them together with your Ptolemy's canons. In the mean time if you have any more urgent occasion of desiring to be resolved of any thing in them, do but acquaint me with your purpose, what you would prove out of them, and I will truly give my best diligence to find what may be found in them for the same: and so save you that labour of seeking, which I suppose you may better bestow otherwise, and so I trust I shall deserve better of you, than if I sent you the books. Thus desiring your daily prayers, as you have mine, for God's blessing, to bend our studies to the best ends, and make them

most profitable to the setting forth of his glory and the good of his Church and of our countries, I take leave of you for this time, resting

Yours to be commanded in all

Christian duties,

THOMAS LYDYAT.

Banbury, July 8. 1617.

LETTER XXVIII.

MR. WILLIAM EYRES TO DR. JAMES USSHER.

Eximio Doctori Domino Jacobo Usserio Guilielmus Eyre, S. P. D.

Præstantissime Domine;

Fateor me tibi plus debere quam verbis exprimere possim, etiamsi centies ad te quotannis literas darem, idque non solum propter privatæ benevolentiæ erga me tuæ fructus uberrimos, sed etiam ob magnitudinem tuorum erga nos omnes qui theologiæ studiosi sumus meritorum. Macte virtute tua, faxitque Christus Optimus Maximus, cujus sub vexillo militamus, ut scripta tua polemica cedant in nominis sui gloriam, et Antichristi interitum, quo de in Sibyllinus memini me legisse, *ὅτι λίνος αὐτὸν ὀλεῖται,* quod de scriptis doctissimorum virorum quidam interpretantur. Nos hic plerique omnes, ut opinor, preces fundimus, dum vos, sive gubernatores, sive nautæ, vel clavum tenetis, vel per foros cursitatis, &c. et navali prælio dimicatis; preces et lachrymæ, arma nunquam magis necessaria fuerunt, quam in hac in exulceratissima tempestate et omnium pessima morum corruptela.

Serenissimus rex noster Jacobus jam denuo collegium illud Chelseiense prope Londinum, theologorum gratia, qui controversiis dent operam, adornare et locupletare cœpit. Matthæus Sutlivius ea in re nullum lapidem immotum relinquit. Quid fiet nescio. Res agitur per regias literas ad episcopos apud clerum, et eorum opera apud subditos ditiores, ut opus tandem perficiatur. Forsan majora adhuc a vobis in Dubliniensi collegio, quam ab

illis Chelseiensibus expectare possumus, quamdiu vivit ac viget amicus ille meus, de quo Draxus quidam nostras, in libello nuper edito, " lumen illud Irlandiæ, et in academia Dubliniensi professor regius, theologus tam *πανωπλωμένος* ut sive scripta sive disputationem requiras, idoneus est, qui cum tota papistarum natione concertet." Sed quid ego hæc autem nequicquam ingrata revolvo? Me quod attinet, ita nuper, præsertim per integrum annum novissime elapsum et eo plus et secularibus negotiis quotidianis, contra genium et voluntatem meam et concionibus ad populum nimis, ut videtur, frequentibus, quasi demersus fuerim ut nihil in Hebraicis quæstionibus me posse videar; atque in quibusdam absque te, quem pure indigitare possim מורה נבוכים, ita hæret aqua, ut ulterius progredi non liceat: fas sit igitur mihi oraculum tuum consulere, et limatissimum judicium tuum expiscari. Nolo tamen in hoc tempore diutius te interpellare. Gratulor tibi ex animo et purpuram tuam et costam illam, quam tibi Deus restituit, עזר כנגדך cura valetudinem. Gratia Jesu Christi sit cum omnibus vobis. Amen.

G. EYRES.

Colcestriæ 17. die
Augusti, 1617.

LETTER XXIX.

MR. EDWARD WARREN TO DR. JAMES USSHER.

Reverend Sir,

That the beast "which was, and is not, and yet is," should be Romanus pontifex, I like your conjecture very well, and the ground seems to me firm, and such as I may tread safely on. And that which you quote out of Dionysius Halicarnasus touching his immunity, brought me to consider better of his office and authority set down by Livy, first book: "Cætera quoque omnia publica privataque sacra pontificis scitis subjecit [Numa:] ut esset quo consultum plebs veniret: ne quid divini juris negligendo patrios ritus peregrinosque asciscendo turbaretur." Which in my conceit is some resemblance of that headship which the latter pontifex now challengeth to himself.

In the other part I take all to be clear, save only that I stick somewhat at the accommodation of those words, page 10. that "when he cometh, he shall continue but a short space." I heartily thank you, that for my satisfaction you have taken so much pains.

The God of Peace be with you.

Your poor Friend,

EDWARD WARREN.

Kilkenny,
Novemb. 4. 1617.

USSERII NOTÆ.

Of Pontifex Maximus see Plutarch. in vita Numæ, Ciceronem in orat. pro domo, apud pont. et de aruspic. Resp. Val. Max. lib. cap. Georg. Fabrice observat. lect. Virgil. Ænead. 6.

Insolentia et superbia eorum abiit in proverbium.

——— Mero
Tinget pavimentum superbo
Pontificum potiore cœnis.

Horat. Od. 2. 14.

Vid. loc. ubi interpres notat prælautas cœnas proverbio pontificales appellari solitas. Exemplum hujus cœnæ vide in Macrobio, lib. 2. Saturnal. cap. 9.

LETTER XXX.

DR. JAMES USSHER, TO MR. THOMAS LYDYAT.

Salutem in Christo.

As I was now going out of the house, I met with Robert Allen, who told me he was to go presently for England, and required my letters unto you. I have nothing that upon this sudden I can well write of, but the renewing of my former request for these two books which I wrote for in my two former letters. And therefore according to the form which our canonists use in their court proceedings: "Peto, primo, secundo, et tertio, instanter, instantius, et instantissime," that you will let me have the use of your Geminus and Albategnius, which shall, God willing, be returned unto you as safely and as speedily as you shall desire, which I hope you will the rather condescend unto, because I have no purpose to see England these many years: the contrary report whereunto, was the chief cause wherefore you deferred the sending of those books by the former messenger. And so nothing doubting, but you will yield at last to my earnest request, I bid you heartily farewell, resting ever

Your assured loving Friend

And Brother,

JAMES USSHER.

Scripsi raptim
Dominica Adventus
Anno Domini 1617.

LETTER XXXI.

SIR HENRY BOURGCHIER TO DR. JAMES USSHER.

Worthy Sir,

Had the opportunity of convenient messengers concurred with my desires, my letters should have come faster to your hands than they have done; and what hath been wanting of that respect which absent friends yield one another, I do assure you, hath been supplied by an affectionate desire in me to enjoy your company, together with the remembrance of those many happy hours which I have spent with you. I had once hoped to have seen you this winter, but my necessary occasions in England, with the difficulties of a winter journey, are like to detain me here until the spring; where, if my service may be useful or advantageous to you, it shall be as absolutely at your command, as any friend of your's that lives. I doubt not, but you have heard much of the troublesome estate of the Low-country churches, by their diversity of opinions, and what tumults had like to have ensued; or rather are like to ensue, for the tempest is not ýet overblown; and had not the opposite faction to the Arminian, by them termed vulgarly Gomarians, showed a great deal of temperance and patience, much effusion of Christian blood had followed. I suppose you have seen Sir Dudley Carlton's speech in the last general assembly at the Hague, which is answered by H. Grotius in print: he is a professor in Leyden, very inward with Mouns. Barneveldt, and by name, I think, well known to you: and fourteen of the eighteen cities, which send their deputies to the

general assembly, have publicly protested against any national or provincial synods, which shall be called. About a fortnight since, the heads and others of the university of Cambridge, were summoned to appear before his Majesty at Newmarket, where, at their coming, they were required to deliver their opinions concerning Mouns. Barneveldt's confession, lately sent over to the king, to which, as I am informed, many of them did subscribe; and principally Dr. Richardson, the king's professor, for which he either hath already, or is in some danger of losing his place. I know not whether you have seen the book called Analecta sacra, published the last mart, if you can discover the author I pray you let me know him. I have written to a friend of mine at Paris, to inquire at the printers, where the book was printed of the author. With much difficulty I obtained one of them, which you should have received, had I not been constrained to bestow it otherwise. Here in England there is little written or published in any kind of learning. In every parish church there are now sums of money collected for Chelsea college, but I see no addition to the work. Our kind friend, Mr. Briggs, hath lately published a supplement to the most excellent tables of logarithms, which I presume he hath sent you. Suarez's book against the king is now grown common by the late German impression; which if you please you may have. The popish writers have sharpened their weapons, being now to strike, with sharp invectives, our archbishop of Spalato, after their wonted manners, and now openly charge him with apostacy and revolt from their religion. He hath not obtained any ecclesiastical promotion, nor, for ought I hear, desireth any; but rather to end his days in a retired and solitary exile. Since the return of Digby into Spain, there is little known of the progress of our affairs there; neither of Sir Walter Raleigh, since the return of Captain Bayly from him, if I may give his unworthy running away so honest a name. Sir, both I and my messenger stand upon thorns, as they say, being both presently to begin our journeys; he for Ireland, I for the

west of England, where I mean to spend this festival time; which I hope shall excuse my rudeness in writing, both for matter and manner. When I come to a place of more leisure, you shall hear from me. In the mean time, let me live in your good opinion, as one who truly loves you, and will ever declare himself

Your truly affectionate and

Faithful Friend,

HENRY BOURGCHIER.

London, the 6th of
December, 1617.

LETTER XXXII.

MR. WILLIAM EYRES TO DR. JAMES USSHER.

Eximio Sacræ Theologiæ professori, et amico suo singulari, Domino Jacobo Usserio, S.

Ramus iste tuus et noster, qui brevi, ut opinor, ad nos in Angliam reversurus est, absque grati animi mei significatione aliqua, pro singulari tua erga me clementia et benignitate, non est dimittendus. Gratnlor vero tibi, charissime frater! felicitatem tuam, qui in regione minus culta, et variis motibus perturbata natus et educatus, nobis hic in florentissimo regno, totique orbi Christiano facem divinæ intelligentiæ in rebus maxime necessariis præbuisti; ac etiamnum porro, uti speramus, et expectamus, præbiturus es. Intelligo doctissimas tuas lucubrationes, tanquam stellas totidem lucidissimas. Macte virtute ista tua, Christo optimo Maximo duce in omnibus.

Nos hic semipagani qui ad stivam religati sumus, rusticos in Christianæ fidei fundamentalibus, et in timore Domini instruimus.

Plerique hic fere omnes papismum detestantur.

Sit nomen Domini benedictum.

Contra papatum quotidie concionamur.

Neminem habemus repugnantem: omnes consentientes. Cæterum valde multi sunt, qui odio papismi plusquam Vatiniano, ut ita dicam, flagrant, ut solenniorem Dei cultum nullo modo ferre possint. Hinc omne genus nequitiæ caput sustollere taxim occœpit. Multi qui contra papisticam superstitionem invehuntur, contra rapinam, sacrilegium, luxuriam, ebrietatem, gulam, arrogantiam, su-

perbiam, avaritiam, usuram, et id genus enormia, ne protestantur quidem. Sed quorsum hæc? Manum de tabula. Verbum sapienti sat est, satque habet favitorum semper qui recte agit. Quid nos in votis habemus, postmodum accipies. Interea vero, in Jesu Christo Domino ac Sospitatore nostro bene vale.

Fraterculus tibi multis

Nominibus devinctissimus,

GUILIELMUS EYRES.

Colcestriæ 21. die
Aprilis, 1618.

LETTER XXXIII.

DR. JAMES USSHER TO MR. WILLIAM CAMDEN.

My dear and worthy Friend,

I have been earnestly entreated by Dr. Rives to send this enclosed letter unto you. He hath had his education in New college in the university of Oxford, where he took his degree of doctor in the civil law. He is now one of the masters of the chancery with us, and judge of the faculties and prerogative court. Two things, he told me, he was very desirous to be certified of from you; the one, in what sort you would have him answer that calumniation of our Irish libeller, where he intimateth, that you dissemble your religion, and write otherwise than you think, "delusus spe hujus seculi, et mundani honoris lenocinio illectus." The other, what you think of our great St. Patrick, and of his miracles.

Touching the former, I assured him of my own knowledge, that you were wronged most shamefully: what you did you did out of judgment, and not led by any such base respect as you were charged withal; and that I knew for certain, that with your heart you embraced the religion which by authority is maintained in the Church of England. For the latter, I gave him good leave to discredit as much as he list, that pack of ridiculous miracles which latter writers had fastened upon St. Patrick; but wished him in no wise to touch the credit of that worthy man himself, nor to question his succession to Palladius, nor to cast him unto lower times, contrary to the consent of all

writers that ever make mention of him. And to this end, I showed unto him what I had gathered together to this purpose, in a treatise which I lately wrote at the request of Dr. Hampton, lord archbishop of Armagh, of the first planters of the Christian faith in Ireland, and specially of St. Patrick and his successors in the see of Armagh: but one word from you will satisfy him more than a hundred from me; and therefore let me intreat you, that you would here "erranti comiter monstrare viam." You easily may see what little credit the testimony, or the silence rather, of so late an author as Platina is, may carry to bear down the constant agreement of all our own writers. The objection would be far more specious, if it were drawn from the silence of venerable Bede, who making express mention both in his history and his chronicle of Palladius, speaketh nothing at all of Patricius. Yet have I seen in Sir Robert Cotton's library an ancient fragment written before the time of Bede, wherein St. Patrick is not only mentioned, but also made to be as ancient in time as hitherto we have still believed him to have been. It was found among Mr. Joceline's papers, and is now bound up in blue leather, with other antiquities. If you can come by the book, and will be pleased to transcribe that place of it where the tradition of the liturgy from man to man is described, for there this mention of St. Patrick is to be found, either that or nothing will give full satisfaction to our doctor.

The company of stationers in London are now erecting a factory for books and a press among us here: Mr. Felix Kingston, and some others are sent over for that purpose. They begin with the printing of the statutes of the realm, afterwards they purpose to fall in hand with my collections De Christianarum ecclesiarum successione et statu. I do intreat you of all love, to look over the first edition; and what you find I have mistaken, or what you think may be further added out of the antiquities which you have met withal, signify unto me. I wrote unto you to this purpose about four years since, by a kinsman of mine, Mr. John Brereton: at which time also I desired to

understand from you, whether it were possible to get the copy of the epistles to the monks of Glastenbury, attributed to St. Patrick, which I remember you told me you had sometimes seen. But since that time I have heard nothing from you. If you will be pleased at this time to write unto me, or to Dr. Rives, who earnestly expecteth your answer, you may leave your letters at my Lord Knevet's house in Westminster, there to be delivered unto Sir Henry Docwra, our treasurer at wars; who will take order that they shall be safely conveyed unto me. And thus craving pardon for my boldness in troubling you thus far, I take my leave for this time, resting always

Your most loving and firm Friend,

JAMES USSHER.

Dublin, June 8.
1618.

LETTER XXXIV.

ENCLOSED IN THE PRECEDING.

DR. THOMAS RYVES TO MR. WILLIAM CAMDEN.

Right worthy Sir,

As a man that has better occasion to know you than to be known unto you, I make bold at this time to trouble you with these few lines, the occasion whereof is this: there is a certain book published of late in Ireland, entitled Analecta, wherein the author taketh occasion to allege your learned writings, especially in one place, which is page 113. where he saith, that you, "delusus spe hujus seculi et mundani honoris lenocinio illectus," speak many things; and give an ample testimony of their Irish St. Patrick and his miracles out of Henricus Antissiodorensis. Now, it hath pleased the state here to command me to answer it, by reason of many foul imputations which it casteth upon the government of the English, and even toucheth to the title of the crown itself: but forasmuch as he is very copious in setting forth the dignity of that saint, and of his miracles, I have thought good to crave your opinion concerning him and them: for his time falling in or near upon St. Augustine's days, if it be true that he was a scholar unto St. German, and successor unto Palladius, to my understanding those times would not bear them. We know how sparefully St. Augustine speaketh of them in his books De civitate Dei, blaming them that looked after them, reckoning them for monsters, which require miracles, "which are not for those which believe, but for those which believe not." Now what prodigious and ridiculous miracles are

reported of St. Patrick by Jocelinus and others of that age, and lately by one Dr. Terry, an Irishman, no man knoweth better than yourself, who pass all men in curious searching out of all antiquities. Moreover I do a little doubt of Antissiodorensis his authority concerning St. Patrick, in that he maketh him successor unto Palladius: my reason is, for that Platina reporteth, that pope Celestine as he sent St. German into England, so he sent Palladius into Scotland, and made him bishop there: neither doth he either in the life of Celestine, or of any other pope, make mention of S. Patricius; whereas you know his manner is to reckon up the names of all the learned men which flourished in their several times: and some particular reasons I have to think, that either St. Patrick lived not at all in those days, or that it was some other Patrick, who in latter times gave occasion to those fabulous reports, which are cast abroad in the name of the other. I shall therefore humbly intreat you, Sir, to let me understand your opinion concerning them, and whom you have observed to have been the first author and reporter of them. And now, Sir, craving pardon for this my boldness, and assuring you, that if you should have occasion to use the pains of so mean a man as myself in these parts, where I now reside, you shall find me no less ready to be serviceable, than I am now troublesome unto you; I commit you to God, and rest

Your very loving Friend, and by you

Always to be commanded,

T. RYVES.

LETTER XXXV.

MR. WILLIAM CAMDEN TO DR. JAMES USSHER.

My most esteemed good Mr. Dr.

Your loving letter of the eighth of June I received the fourth of July, being retired into the country for the recovery of my tender health, where "portum anhelans beatitudinis," I purposed to sequester myself from worldly business and cogitations. Yet being somewhat recovered, I could not but answer your love, and Mr. Doctor Rieves' letter for your sake, with the few lines herein enclosed, which I submit to your censure.

I thank God my life hath been such among men, as I am neither ashamed to live, nor fear to die, being secure in Christ my Saviour, in whose true religion I was born and bred in the time of king Edward VI., and have continued firm therein.

And to make you my confessor *sub sigillo confessionis,* I took my oath thereunto at my matriculation in the university of Oxon. (when popery was predominant) and for defending the religion established, I lost a fellowship in All Souls, as Sir Daniel Dun could testify, and often would relate how I was there opposed by the popish faction. At my coming to Westminster I took the like oath, where (absit jactantia) God so blessed my labours, that the now bishops of London, Durham, and St. Asaph, to say nothing of persons employed now in eminent place abroad, and many of especial note at home of all degrees, do acknowledge themselves to have been my scholars.

Yea, I brought there to church divers gentlemen of Ireland, as Walshes, Nugents, O Raily, Shees, the eldest son of the archbishop of Cassiles, Petre Lombard a merchant's son of Waterford, a youth of admirable docility, and others bred popishly, and so affected.

I know not who may justly say that I was ambitious, who contented myself in Westminster school when I writ my Britannia, and eleven years afterward: who refused a mastership of requests offered, and then had the place of a king of arms, without any suit cast upon me. I did never set sail after present preferments, or desired to soar higher by others. I never made suit to any man, no not to his Majesty, but for a matter of course incident to my place, neither (God be praised) I needed, having gathered a contented sufficiency by my long labours in the school. Why the Annalectist should so censure me I know not, but that men of all humours repair unto me in respect of my place; and rest content to be belied by him, who is not ashamed to belie the Lords deputies of Ireland and others of honourable rank. Sed hæc tibi uni et soli.

That I might give you better satisfaction, I sent my servant with directions to my study at Westminster, who found this which I have herein enclosed. Which if they may stead you I shall be right glad. As my health will permit I will look over your learned treatise De Christianarum ecclesiarum successione. But such hath been your happy industry therein, that I have little hope to add any thing, and less to observe any mistaking. Thus with my salutations to your good self, and my respectful love remembered to Sir Arthur Savage, I rest

Your true and devoted Friend,

WILLIAM CAMDEN.

Chesilhurst, July 10.
1618.

LETTER XXXVI.

MR. THOMAS WARREN TO DR. JAMES USSHER.

SIR,

I HAVE read carefully what Arminius hath written De justitia et efficacia providentiæ Dei in malo[a]. Yet in that I read him for especially, he leaves me as doubtful as he found me. For where he saith, "Quum sæpenumero futurum sit, ut creatura non omnino in malo obdurata actum quia peccato junctus sit patrare nolit, nisi argumentis quibusdam et occasionibus, quæ velut incitamenta sint ad illum patrandum, objectis; istius quoque objectionis administratio penes Dei providentiam est, qui irritamenta ista objicit:" in these words (if I mistake him not) he will have it, that God casts stumbling blocks in the way of them that of themselves would have gone upright, of purpose to provoke them to do evil; which, taken together with his foreknowledge of the event, in my apprehension seems very harsh, and flat contrary to the Scripture[b]. Indeed if God, foreseeing both what arguments and occasions inciting unto sin, would by ordinary course of nature, or free will, come in the way of him that for the present meant no such evil; and likewise, that unless his Providence hindered, he would be thereby overcome; I say, if God, foreseeing all this, should withhold his preventing interposition, it were no more than bare permission, the justice whereof cannot be called in question. And if this seem too little, it might haply be farther granted, "istius objectionis administrationem penes Dei providentiam esse,"

[a] Pag. 96. [b] James, chap. 1. ver. 13.

(to use his own words) though I cannot think what bounds are thereunto due : but that he should "irritamenta ista objicere, cum creatura actum peccato junctum ex se patrare nolit," it seems to me very hard to grant, and he as hardly to maintain the justice of it[c]. But of the extent, and justice of his administration in this point, I would your leisure served to send me your opinion; you shall both pleasure me, and do God service in it. So, commending you to his protection and grace, I rest, and shall be

Ever at your service,

EDWARD WARREN.

Kilkenny, Sept. 1.
1610.

I have sent you Arminius by this bearer, James Congame.

[c] Pag. 102. et 114.

LETTER XXXVII.

THE RIGHT REV. THOMAS MORTON, BISHOP OF CHESTER, TO DR. JAMES USSHER.

SIR,

I DO heartily thank you for your double pains in writing, which is your kindness beyond any single desert on my part; and I must twice thank you for the young bachelor, who hath approved himself, since his coming hither, to be indeed very commendable. Your manifold employments specified in your letters, will not suffer me to be too large in these of mine, lest I might "morari tua tempora."

Truly I cannot but admire your exceeding pains, and bless God for his graces in you. The synod in the low countries is held at Dort, the most of their suffragators are already assembled, the manner of their proceedings is methodically ordered; the Remonstrants (excepting some few) do exempt themselves. I think to hold universal grace *quoad revelationem negative,* as importing that no soul can be said particularly to be excluded, may sufficiently qualify the violence of oppositions. I shall long to see you with me, that I may enjoy the comfort of your presence; I pray you, if it be possible, satisfy my desire: in the interim, and always, I pray our Lord Jesus to preserve us to the glory of his saving grace, and rest

Your loving Friend,

THOMAS CESTRENSIS.

Chester, Decemb. 15.
1618.

LETTER XXXVIII.

MR. SAMUEL WARD TO DR. JAMES USSHER.

Good Mr. Dr. Ussher,

My kindest salutations premised. These are to signify unto you, that I received at Dort the letter you sent me, though a long time after the date. As touching the additions and corrections[a] which J. Scaliger left with Gomarus; I understand by him, that they shall shortly be published. He hath delivered them to a printer at Leyden, who is to print them. The additions are many, as he telleth me, almost as many as are already set forth. Chamierus was not at the synod, and I cannot learn whether any such ancient writings of the Albigenses were left with him. As for that which you desired to be transcribed out of Paulus Alexandrinus, concerning the method of the Alexandrian year, I being at Leyden after the synod, was desirous to have spoken with Meursius; but enquiring for him of Mr. Joannes Latius, one of our synod, he told me he would go to Meursius, and transcribe it, and send it me into England; for he thought it not seasonable to go to him that day, being the day of Bernevelt's execution, whose sons Meursius had been tutor unto. When I receive the transcript from Latius, I will send it you.

It may be you will be desirous to know the remarkable passages of the synod, which will be shortly published, both the acts, and the canons concluded upon touching the five articles: we had somewhat to do when we came to frame canons, with the provincials, and some of the exteri,

[a] Upon Eusebius his chronicle.

touching some points, especially touching the second article. Some of us were held by some half remonstrants, for extending the oblation made to the Father, to all; and for holding sundry effects thereof offered *serio*, and some really communicated to the reprobate. I had somewhat to do with a principal man touching this point; somewhat passed in writing between us privately. We were careful that nothing should be defined which might gainsay the confession of the Church of England: which was effected, for that they were desirous to have all things in the canons defined unanimi consensu. We foreign divines, after the subscription of the canons, and a general approbation of the Belgic confession and catechism (which is the Palatine's) as containing no dogmata repugnant to the word of God, and a decree against Vorstius's doctrine, chiefly that in his book De Deo, were dismissed. In our approbation of the Belgic confession, our consent was only asked for doctrinals, not for matters touching discipline. We had a solemn parting in the synod, and all was concluded with a solemn feast. This was upon Thursday, April 29. The Saturday we went to the Hague to take our leaves of the states general, where we resolved, while our ship was made ready, to see Leyden, Amsterdam and Harlem, which we did the week following. Upon the Monday we, purposing to go for Leyden, early in the morning were informed, that Bernevelt was to lose his head that morning, which was executed. Upon the tenth of May we loosed from the Bril, and arrived at Gravesend the thirteenth of May: and visited his Majesty at Greenwich as we came by, who graciously did receive us. And thus, I thank God, we are safely returned to our homes. And here with my hearty salutations, I commend you to the gracious protection of the highest Majesty.

Your assured, ever loving Friend,

SAMUEL WARD.

Sidney College,
May 26. 1619.

LETTER XXXIX.

DR. JAMES USSHER TO MR. THOMAS LYDYAT.

Salutem, a salutis fonte D. N. Jesu Christo.

Dear Sir,

I do acknowledge myself much bound unto you for the loan of your Geminus and Albategnius, the reading whereof hath given me a great deal of contentment, but most of all for your kind letter, delivered unto me by Robert Allen, the third of July last, wherein you so gently pass over my great error in detaining your books so long from you. I will not make any long apology for myself, and excuse my negligence by want of opportunity of a fit messenger: your love having covered my offence already I may spare my labour in covering any further. Now at length therefore I return your books unto you again, with a thousand thanks; and heartily do wish that I may have some occasion offered on my part to gratify you in the same kind. In the mean time I send you Ptolemy's Canon regum, so often cited by Dr. Rainolds in his lectures: a copy whereof I received from Bishop Overal, lately deceased, transcribed by Mr. Rich. Mountague out of Sir Henry Savil's manuscript of the *πρόχειροι κανόνες*. In the same volume is Theon also upon those canons, whence Sir Henry Savil himself hath sent me certain notes De ratione anni Alexandrini; touching which also within these three days I received from

Meursius a Greek discourse of the scholiasts against Paulus Alexandrinus, who wrote in the year of the world, (according to the account of the Grecians) 6659. Dioclesiani 867. hoc est æræ nostræ MCLI.

This latter doth contain but ordinary stuff: in Theon the principal thing that I observe is the time of the concurrence of the beginning of the Ægyptian and the Alexandrian year, " hoc est anni vagi et fixi," noted by him in these words, *Γέγονε δὲ ἡ εἰρημένη διὰ αυξ ἐτῶν ἀποκατάστασις ἀπό τινος ἀρχῆς χρόνου τῷ πέμπτῳ ἔτει τῆς Αὐγούστου βασιλείας*, or, as he otherwise expresseth it, *μετὰ πέντε ἔτη τῆς ἀρχῆς Αὐγούστου βασιλείας*. For, " ab initio æræ Philippicæ, *μέχρι τῆς Αὐγούστου βασιλείας*," he reckoneth with Ptolemy annos 294. but 299. *εἰς τὴν ἀποκατάστασιν τοῦ κατὰ Ἀλεξανδρέας (ἤτοι Ἕλληνας) χρόνου πρὸς τὴν κατ' Αἰγυπτίους*. That from this *ἀποκατάστασις* we must deduce caput æræ Alkept apud Albategnium, which by him is placed anno 287. (587. 387. your book hath, the first figure being set down inconstantly and falsely, the other two constantly and truly) post æram Dhilcarnain, I make little question howsoever I be not yet fully resolved whether I should refer the same to the beginning or the ending of the fifth year of Augustus, that is, whether I should begin it a Thoth anni 299. or 300. æræ Philippicæ: for in both of them, the first of Thoth fell upon the same day, " tam in anno vago, quam in fixo;" in the former upon August 30. feria quinta, (which is the character æræ Alkept in Albategnius; if the number be not depraved) in the latter upon August 29. feria sexta, unto which I rather incline; because by this means we shall keep straight the beginning of Dhilkarnain, which, by Albategnius his account certainly doth incur " in annum periodi Julianæ 4402." twelve years after the death of Alexander, as himself setteth down[a], and you do acknowledge to be true; whereas by the former hypothesis it

[a] Fol. 43. lin. 4.

must be referred to the year 4401. (contrary to the meaning of Albategnius) eleven years after Alexander's death.

That the Egyptians received the use of their *annus æquabilis* from Nabonasar; or that the Babylonians did ever use that form of year, I think will hardly be proved. If that be true which Eratosthenes writeth *ἐν τῷ περὶ τῆς Ὀκταετηρίδος ὑπομνήματι*, apud Geminum[b], that the Egyptians sometime celebrated their Isia *κατὰ θερινὰς τροπὰς*, using this manner of year, it must needs be that they used this form of year before the time of Nabonasar. For the 17th day of Athyr (to which you rightly refer the beginning of that——————————I could never concur with the summer solstice betwixt the time of Nabonasar and Eratosthenes. The authority of Geminus also moveth me to yield, that in Metonis Enneadecaeteride, the years were not *alternatim pleni* and *cavi*, as you imagine, although in Calippus his Period the disposition seemeth to have been such; to which, as to that which was received into civil use in his time, I refer that place of Geminus[c], *Ὅθεν διὰ ταύτην τὴν αἰτίαν οἱ κατὰ πόλιν μῆνες ἐναλλὰξ ἄγονται πλήρεις καὶ κοῖλοι.*

You have rightly observed that in my discourse De Christianarum ecclesiarum successione et statu, there is wanting for the accomplishment of the second part, an hundred years story: which defect in the continuation of the work is by me supplied. I purpose to publish the whole work together much augmented; but do first expect the publication of my uncle Stanihurst's answer to the former, which I hear since his death is sent to Paris to be there printed. I am advertised also, that even now there is come out, at Antwerp, a treatise of my countryman Christopher de Sacro-Bosco, De veræ Ecclesiæ investigatione, wherein he hath some dealing with me. Both these I would willingly see, before I set out my book anew: that if they have justly found fault with any thing, I may amend it; if unjustly, I may defend it.

I am very glad to hear of your pains taken in the un-

[b] Pag. 127. [c] Pag. 1158.

folding of the Revelation: and hope that ere long, it will come abroad among us. To help you therein touching the Fratricelli, Beguini, &c. my opinion is this, that as under the name of the Albigenses were comprehended not only the Manichees which swarmed in those parts of France, but also the Waldenses which dwelt among them: so likewise under the name of the Fratricelli and Beguini (unto whom as monstrous opinions and practices are ascribed as unto the other) those also were contained who made profession of the truth. For to omit the testimony of a certain writing, " in quo S. Bernardini errores recensentur," alleged by Illyricus, affirming, " Fratricellos, qui potissimum in Italia fuerunt, communiter esse Hussitas:" the witness of Conradus de Monte Puellarum, or of Maydenburgh, a canon of Ratisbon, who wrote about the year MCCCXL. De erroribus Begehardorum, is plain to this purpose. " Sub illorum habitu," saith he, " quarumlibet hæresum species, utpote pauperum de Lugduno, et aliarum iniquitatis sectarum partitiones, per ovile Christi suos apostolos satagunt seminare." Add hereunto, that the Waldenses Merindoll and Cabriers, are known to have been a colony deduced from the Alps, the chief receptacle of the Fratricelli. This appeareth by the inquisition returned unto Francis the first, anno MDXL. by William Bellay then governor of those parts: wherein was certified of them, " ducentis abhinc annis ex regione Pedemontana profectos, in provinciæ partem illam commigrasse," &c. as may be seen in Crispinus[d]. Thuanus hath here three hundred years, but two hundred of these times they were persecuted under the name of Beghardi. I allege the testimony of Matthias Parisiensis, who lived in Bohemia about the year MCCCXC. " Qui[e] alienant se strenue," saith he, " ab exercitio talium et a contubernio propter Domini Jesu timorem et amorem, mox a vulgo Christiano hujus mundi conviciantur et confunduntur, et nota pessima singularitatum vel hæresum criminantur; propter

[d] Lib. 3. Actorum et moniment. martyrum.

[e] Lib. de sacerdotum et monachorum spiritualium abominatione, cap. 30.

quod tales homines devoti, qui similia vulgo profano non agunt, Bechardi, vel Turspinii (lego Turebipini) aut aliis nominibus blasphemis communiter jam nominantur: quod figuratum est in illis primis in Babylone, quibus alia nomina imposuerunt quam habuerunt in terra Israel."

There cometh also unto my mind another place, which is not common, touching the Beghardi and Fratricelli, out of the book De squaloribus Romanæ curiæ, written by Matthew de Cracovia, who was bishop of Worms, ab anno MCCCCV. ad MCCCCX. Thus he there complaineth: "Vadunt Beckardi, Fratricelli, Sectuarii suspectissimi de hæresi, et clero infestissimi, erectis capitibus absque ullo timore in urbe, et seducunt libere quotquot possunt." And mark that this fell upon the time of pope Gregory XII. who usually did send his letters to the princes and bishops of Christendom "per[f] Lollardos seu Beguardos, ad quos semper videbatur ejus affectio specialiter inclinari:" as is affirmed by Theodoricus a Niem[f]. Whereby we see what rest and boldness the same professors got by the great schism in the papacy; agreeable to that which Wicliff writeth[g].

You see, when I begin, I know not how to make an end,[g] and therefore that I prove not too tedious, I will abruptly break off, desiring you to remember in prayers

Your most assured, loving Friend

And Brother,

JAMES USSHER.

Dublin, Aug. 16.
1619.

[f] Lib. 3. de schism. cap. 6.

[g] Lib. 3. De sermone Domini in monte.

LETTER XL.

DR. JAMES USSHER TO ————.

Sir,

You hear, I doubt not, ere this, of the lamentable news out of Bohemia; how it pleased God, on the 29th of October last, to give victory to the emperor's army against the king of Bohemia. His whole army was routed, three thousand slain on the ground[a], others taken prisoners, who have yielded, to save their lives, to serve against him. Himself, and the chief commanders, fled with two thousand horse, came to Prague, took away the poor queen (being with child) and some of his counsellors, with such things as in that haste could be carried away; and so left that town (it not being to be held) and withdrew himself into Silesia, where he hath another army, as also in Moravia, though not without an enemy there invading also. How those of the religion in Bohemia are like to be dealt with, you may imagine; and what other evil effects will follow, God knoweth, if he in mercy stay not the fury of the enemy, who in all likelihood intendeth to prosecute the victory to the uttermost. Spinola also prevaileth still in the Palatinate, one town or two more, with two or three little castles, he hath gained; and now we hear that a cessation of arms is on either side agreed upon, for the space of five months. The Spaniard hath made himself master of the passage betwixt Italy and Germany, by getting Voltelina; where he hath put down five Protestant churches, and erected idolatry

[a] Eighteen hundred of the other side.

in their places. He hath so corrupted many among the Switzers, as they cannot resolve on any good course, how to help the mischief, or how to prevent the further increasing of it. The French, that should protect them, are Hispaniolized: the Germans have their hands full at home: and the Venetians, that would, dare not alone enter into the business. And now newly, while I am writing this addition, we are certified here, that the king of Bohemia hath quit Moravia and Silesia, seeing all things there desperate; and hath withdrawn himself unto Brandenburgh. God grant we may lay this seriously to heart; otherwise, I fear, the judgment that hath begun there will end heavily upon us; and, if all things deceive me not, it is even now marching towards us with a swift pace. And so much touching the affairs of Germany, which you desired me to impart unto you, whether they were good or evil.

Concerning Mr. Southwick's departure, although not only you, but divers others also have advertised me; yet I cannot, as yet, be persuaded that it is intended by him: for both himself in his last letter unto me, and his wife here, no longer than yesterday, hath signified unto me the plain contrary. Your son Downing wisheth the place unto Mr. Ward, your neighbour Mr. Johnson unto Mr. Cook of Gawran, and others unto one Mr. Neyle, who hath lately preached there with good liking, as I hear: the last of these I know not; with the first I have dealt, and am able to draw him over into Ireland.

Your assured loving Friend,

JAMES USSHER.

1619.

LETTER XLI.

MR. EDWARD BROWNCKER TO DR. JAMES USSHER.

SIR,

I MARVEL much at the deputy's exceptions; he discovers a great deal of unworthy suspicion. What answer I have made unto him you may here see. I doubt not but he will rest satisfied with it, unless he hath resolved to do me open wrong. You may seal it up with any but your own seal. I pray you lend me your best furtherance, it shall not go unacknowledged, howsoever I speed. As for the Manuscripts you desire to hear of, neither one nor the other is to be found: it is true, according unto Dr. James his catalogue, there was one Gildas in Merton college library, but he was Gildas Sapiens, not Gildas Albanius, whom Pitts says was the author of the book intitled, De victoria Aurelii Ambrosii; neither is that Gildas Sapiens now to be seen in Merton college, he hath been cut out of the book whereunto he was annexed: yet there is one in our public library[a], who writes a story De gestis Britannorum, in whom I find mention of king Lucius his baptism: his words be these: "Post 164. annos post adventum Christi, Lucius Britannicus rex cum universis regulis totius Britanniæ baptismum susceperunt, missa legatione ab imperatore et papa Romano Evaristo." As for the orations of Richard Fleming, there be no such to be heard of in Lincoln college library: neither can I find,

[a] He styles him Gildas Sapiens also, as Bishop Ussher noted in the margin MSS.

or learn, that the junior proctor's book relates any passage of the conversion of the Britains. If you have any thing else to be searched for, I pray make no scruple of using me further: so wishing you comfort in your labours, I rest

Your very loving and

Thankful Friend,

EDWARD BROWNCKER.

From Wadham College,
Septemb. 11. 1620.

LETTER XLII.

THE RIGHT REV. JAMES USSHER, BISHOP ELECT OF MEATH, TO THE MOST REV. DR. HAMPTON, ARCHBISHOP OF ARMAGH.

My very good Lord,

I received yesterday your grace's letter, whereby I understand, how unadvisedly the bishop of Clogher entered into contestation with your lordship for the exercise of his jurisdiction; and laboured to turn your particular favour toward me, to his own advantage, whereat I was not a little grieved. It was far from my meaning ever to oppose either your archiepiscopal right, or the duties of your register for the time present, much less for the time to come. The difference betwixt the registers is by their mutual consent referred to the determination of my lord chancellor, before whom let them plead their own cause; I mean not to intermeddle with it. The exercising of the jurisdiction hitherto, cannot be justified by taking out a commission now from your lordship: but seeing what hath been done herein, cannot now be undone, I will thus far show my respect unto your metropolitical authority, that whensoever the matter shall be called in question, I will profess, that what I have done in the exercising of the jurisdiction, I have done it by your special license, without which I would not have meddled with it. And for the time to come, I have given order to my commissary, that he shall proceed no farther, but presently surcease from dealing any way in the jurisdiction: that no occasion may be left, whereby it might be thought that I stood upon any right of mine own, to the derogation of any point of your archiepiscopal authority.

And thus much for myself. As for my lord of Clogher, howsoever I be none of his council, yet the respect and duty which I owe unto you, as unto my father, forceth me to wish, that your grace would seriously deliberate of this business, before you bring it unto a public trial. For then I fear the matter will be determined, not by theological argumentations of the power of the keys, but by the power of the king's prerogative in causes ecclesiastical, and the laws of the land. If my lord of Clogher's council told him, that he might challenge the exercising of his jurisdiction as an incident to that which he had already received from the king: it is certain that in his letters patents the bishoprick is granted unto him, "Una cum omnibus juribus, jurisdictionibus, prerogativis, preeminentiis, allocationibus, commoditatibus et privilegiis tam spiritualibus quam temporalibus," with a mandamus directed "Universis et singulis archiepiscopis, episcopis, decanis, archidiaconis, officialibus, commissariis, rectoribus, vicariis, presbyteris, et aliis personis ecclesiasticis quibuscunque; quatenus ipsum episcopum et ejus officiarios tam spirituales quam temporales episcopatum prædictum habere, percipere, gubernare, gaudere et disponere permittant." And, howsoever, if the matter were to be disputed in the schools, he peradventure might obtain the victory, who did defend, that "jurisdiction ecclesiastical doth issue from the keys, not from the sword:" yet I doubt me, when the case cometh to be argued in the king's court, he will have the advantage that hath the sword on his side, and standeth to maintain the king's prerogative. Again, by the statute of 2. Elizabeth, whereby Conge d'elires are taken away, he that hath the king's letters patents for a bishoprick is put in the same state, as if he were canonically both elected and confirmed. Now, howsoever by the law a bishop barely elected can do little or nothing, yet the canonists do clearly resolve, that he who is both elected[a] and confirmed, may exercise all things that appertain to juris-

[a] Vid. Abb. c. Qualiter, tit. de electo et electi potestate, et c. Avaritiæ. in 6. Gregor. Tholosan. in Syntagm. utriusque juris; et alios passim.

diction; although he may not meddle with matters of ordination, until he receive his consecration. Lastly, I would entreat your lordship to consider, when the see of Armagh becometh void, (as sometimes it hath been for two or three years together:) in whom doth the exercise of the archiepiscopal jurisdiction remain? Doth it not in the dean and chapter of Armagh? If a dean then, who is but simplex presbyter, without receiving commission from any other bishop, is by the custom of the land capable in this case of episcopal jurisdiction; what should make him that is elected and confirmed a bishop to be incapable of the same? I speak now only of the law, and ancient customs of the realm; by which (I take it) this matter, if it come to question, must be tried. All which I humbly submit unto your grace's grave consideration; protesting, notwithstanding, for mine own particular, that I will not only for the time to come cease to exercise the jurisdiction (of the proceeding further wherein, I see no great necessity before my consecration) but also willingly herein submit myself unto any course that your lordship shall be further pleased to prescribe unto me.

There is at this time in Dublin neither civilian nor register with whom I might advise touching the matter of the dilapidation. My lord chancellor offered to grant (if I pleased) a commission out of the Chancery, for the enquiry hereof: but I considered with myself that this business was more proper for the archiepiscopal court; whereof I remembered that famous precedent of William Wickam bishop of Winchester, who sued the executors of his predecessor in the court of William Witlesey archbishop of Canterbury, and recovered against him "127 apros, 1556 boves, 3876 mutones, 4717 oves matrices, 3521 agnos, et 1662 libras cum 10 solidis, pro reparatione ædificiorum ad ruinas vergentium:" as in the register of the said Witlesey is yet to be seen. I will cause Mr. Ford to draw up my libel in the best manner he can; and then expect the issuing of the commission with all convenient expedition: for it behoveth me that the enquiry of the dilapidations be returned, before I go in hand with the reparation: and that

I must do very shortly, though upon mine own charges, unless I will see the house fall quite down the next winter.

I humbly thank your grace for your remembrance of me in the matter of Armagh. For howsoever I conceive very little hope that I shall ever enjoy that deanery; yet am I nothing the less beholding unto you for your care of me: for which, and for all the rest of your honourable favours, I must always remain

Your Grace's in all duty

To be commanded,

JAMES USSHER.

Dublin, July 11.
1621.

LETTER XLIII.

THE MOST REV. DR. HAMPTON, ARCHBISHOP OF ARMAGH, TO THE RIGHT REV. JAMES USSHER, BISHOP OF MEATH.

Salutem in Christo.

I THANK your lordship for your care and respect of me, as likewise your counsel, that I should be well advised, ere I brought the matter of jurisdiction into public trial. I truly have not cause to complain; but if the bishop of Clogher, or any other, think themselves wronged, that I give not way to the exercise of his jurisdiction until he be consecrated, and thereupon desire justice, I shall be ready to show reason, and yield account of my opinion as well in the king's courts, as in theological schools. For to pass the general words of his grant "cum omnibus jurisdictionibus," which grant him *jus ad rem*, but not *in re:* the statute of 2 Eliz. cap. 1. expressly forbiddeth all that shall be preferred, to take upon them, receive, use, exercise any bishoprick, &c. before he hath taken the corporal oath of the king's supremacy before such person as hath authority to admit him to his bishoprick. As for the statute of conferring and consecrating bishops within this realm, I find not the words you have written, viz. that he which hath the king's letters patents for a bishoprick, is put in the same state as if he were canonically elected and confirmed. But that his Majesty's collation shall be to the same effect, as if the *conge d'elire* had been given, the election duly made, and the same election confirmed (for the dean and chapter's election in England is not good, until the king have confirmed by his royal

assent) then it followeth in the statute, upon that collation the person may be consecrated, &c. Afterward in the same statute it is further enacted, that "every person hereafter conferred, invested, and consecrated, &c. shall be obeyed, &c. and do, and execute in every thing, and things touching the same, as any bishop of this realm, without offending of the prerogatives royal." Now by an argument *a contrario sensu*, it appeareth that it is not I which stand against his Majesty's prerogative, but they which exercise jurisdiction without the form prescribed in these statutes: consider again how impertinent the opinion of canonists is in this case, where the king's collation is equivalent to a canonical election, and confirmation: the confirmation which the canonists speak of is from the pope, not from the prince. "Gregoriana constitutione in Lugdunensi consilio cautum est, electum infra tres menses post consensum suum electioni præstitum, si nullum justum impedimentum obstat, confirmationem a superiore prælato petere debere, alioqui trimestri spatio elapso electionem esse penitus irritandam."

When the see of Armagh falleth void, the dean and chapter have authority by the canons to exercise jurisdiction, which the bishop elect hath not until he be consecrated, as you may read in Mason's book, and elsewhere, and so it is practised in England. Behold the cause which maketh the dean capable, namely the authority, canons, and custom of the Church: so is not the bishop elect warranted, and standeth still in the quality of a simple presbyter, until he be further advanced by the Church.

When Jo. Forth shall bring his libel, I will do the part which belongeth to me. In the mean time I commend you to God, and rest

Your lordship's very loving Friend,

ARMAGH.

13th July. 1621.

LETTER XLIV.

THE BISHOP OF MEATH TO ——— .

MY VERY GOOD LORD,

YESTERDAY, being the 27th of September, I received this enclosed letter: in reading whereof, it presently came into my mind, that this was the man at whose sermon his Majesty was so much offended, when I was last at court. Whereupon I sent for the party, and upon conference had with him, found indeed that I was not deceived in mine opinion. I put him in mind, that his conceits were contrary to the judgment of the Church of Christ from the beginning of the Gospel unto this day: and that of old they were condemned for heretical in the Nazarites. But finding that for the present he was not to be wrought upon by any reasoning, and that longa dies was the only means to cure him of this sickness; I remembered what course I had heretofore held with another in this country, who was so far engaged in this opinion of the calling of the Jews (though not of the revoking of Judaism) that he was strongly persuaded, he himself should be the man that should effect this great work, and to this purpose wrote an Hebrew epistle, which I have still in my hands, directed to the dispersed Jews. To reason the matter with him I found it bootless; I advised him therefore, that until the Jews did gather themselves together, and make choice of him for their captain, he should labour to benefit his countrymen at home with that skill he had attained unto in the Hebrew tongue. I wished

him therefore to give us an exact translation of the Old Testament out of the Hebrew verity, which he accordingly undertook and performed. The translation I have still by me: but before he had finished that task, his conceit of the calling of the Jews, and his captainship over them, vanished clean away, and was never heard of after. In like manner I dealt with Mr. Whitehall; that forasmuch as he himself acknowledged that the Mosaical rites were not to be practised until the general calling of the Jews, he might do well, I said, to let that matter rest till then; and in the mean time keep his opinion to himself, and not bring needless trouble upon himself and others by divulging it out of season. And whereas he had intended to write an historical discourse of the retaining of Judaism under Christianity: I counselled him rather to spend his pains in setting down the history of purgatory, or invocation of Saints, or some of the other points in controversy betwixt the church of Rome and us. So far I prevailed with him herein, that he entreated me to become a suitor unto your lordship in his behalf, that the loss of his living, and those other troubles which he hath already sustained, might be accepted for a sufficient punishment of his former offence; and that he might have the favour to be restored only unto his fellowship in Oxford, where he would bind himself to forbear intermeddling any way with his former opinions, either in public or in private, and spend his time in any other employment that should be imposed upon him.

How far it will be fitting to give way unto this motion, I wholly leave unto your own grave consideration. Thus much only I have presumed to propound unto your lordship, in discharge of my promise made unto Mr. Whitehall, with whom I could have no long communication, by reason I was presently to begin my journey for the visitation of the diocese of Meath. Until my return from thence, I have stayed the printing of the rest of mine Answer unto the Jesuit's Challenge; the former part whereof I humbly make bold to present unto your lordship's view, as unto whom, above all others, I most desire

my simple labours in this kind may be approved. And so craving pardon for my boldness in troubling you thus far, I rest,

Your Lordship's, in all Christian duty,

Ready to be commanded,

JA. MIDENSIS.

Dublin, Sept. 28.
1621.

LETTER XLV.

MR. THOMAS GATAKER TO THE LORD BISHOP OF MEATH.

Right Rev.

My duty to your lordship remembered. This messenger so fitly offering himself unto me, albeit it were the sabbath even, and I cast behind hand in my studies by absence from home, yet I could not but in a line or two salute your lordship, and thereby signify my continued and deserved remembrance of you, and hearty desire of your welfare. By this time I presume your lordship is settled in your weighty charge of oversight, wherein I beseech the Lord in mercy to bless your labours and endeavours to the glory of his own name, and the good of his Church, never more in our times oppugned and opposed by mighty and malicious adversaries both at home and abroad: never in foreign parts generally more distracted and distressed than at the present. Out of France daily news of murders and massacres, cities and towns taken, and all sorts put to the sword. Nor are those few that stand out yet, likely to hold long against the power of so great a prince, having no succours from without.

In the Palatinate likewise all is reported to go to ruin. Nor do the Hollanders sit, for aught I see, any surer, the rather that for the coals that have here been heretofore kindled against them, about transportation of coin, and the fine imposed for it, the quarrels of the East Indies, the command of the narrow seas, the interrupting of the trade into Flanders, &c. are daily more and more

blown upon, and fire beginneth to break out, which, I pray God, do not burn up both them and us too. I doubt not, worthy sir, but you see as well, yea much better, I suppose, than myself, and many others, as being able further to pierce into the state of the times, and the consequence of these things, what need the forlorn flock of Christ hath of hearts and hands to help to repair her ruins, and to fence that part of the fold that as yet is not so openly broken in upon, against the incursions of such ravenous wolves, as, having prevailed so freely against the other parts, will not in likelihood leave it also unassaulted: as also what need she hath, if ever, of prayers and tears (her ancient principal armour) unto Him, who hath the hearts and hands of all men in his hand, and whose help (our only hope, as things now stand,) is oft-times then most present, when all human helps and hopes do fail. But these lamentable occurrents carry me further than I had purposed when I had put pen to paper. I shall be right glad to hear of your lordship's health and welfare, which the Lord vouchsafe to continue; gladder to see the remainder of your former learned and laborious work abroad. The Lord bless and protect you: and thus ready to do your lordship any service I may in these parts, I rest

Your Lordship's to be commanded

In the Lord,

THOMAS GATAKER.

Rotherith, Sept. 29.
1621.

LETTER XLVI.

SIR WILLIAM BOSWEL TO THE LORD BISHOP OF MEATH.

My very good Lord,

If your lordship hath forgotten my name, I shall account myself very unhappy therein, yet justly rewarded for my long silence; the cause whereof hath especially been my continual absence, almost for these last eight years, from my native country: where now returning, and disposed to rest, I would not omit the performance of this duty unto your lordship, hoping that the renewing of my ancient respects will be entertained by your lordship, as I have seen an old friend or servant, who, arriving suddenly and unexpected, hath been better welcomed than if he had kept a set and frequent course of visiting and attendance.

With this representing of my service, I presume your lordship will not dislike that I recommend my especial kind friend, Dr. Price, one of his Majesty's commissioners for that kingdom, and for his learning, wisdom, and other merits, which your lordship will find in him, truly deserving your lordship's good affection.

The most current news I can signify to your lordship from this place, are, that the Lord Viscomte Doncastre returneth, within three days, into France, as it is thought, invited thereunto by that king, both at his coming from thence, and since by his ambassador resident here; which occasioneth some forward natures to presage of peace very speedily in those parts, between the king and his protestant subjects. Whereof, notwithstanding, except want of monies, the importunity of his old counsellors, at

length, having been long slighted, the disunion of his grandees, and desperate resolution of the afflicted protestants to withstand these enemies, shall beget an alteration, for my own part I see little reason: for it is not likely, that either the prince of Conde, who hateth the protestants, and loveth to fish in troubled waters, or the Jesuit party, earnest votaries of the house of Austria, being still powerful in France, will ever suffer that king to be at rest, until their patron's affairs shall be settled in Grisons, Germany, &c. From Italy I hear that in Rome there is lately erected a new congregation, *De fide propaganda*, consisting of twelve cardinals, whereof cardinal Savelli is chief: a principal referendary thereof being Gaspar Schioppius: there are to be admitted into this congregation of all nations, and their *opus* is to provide maintenance from their friends, &c. for proselytes of all nations, who shall retire into the bosom of the Romish Church: but I fear I begin to be tedious to your lordship, and therefore craving pardon, as well for my present boldness as former omissions, with my ancient and most unfeigned respects, I take leave of your lordship, desiring to know if in these parts I may be useful to your lordship, and remaining ever

Your Lordship's most affectionate

To love and serve you,

WM. BOSWEL.

From Westminster College,
March 17. 1621.

LETTER XLVII.

SIR HENRY SPELMAN TO THE LORD BISHOP OF MEATH.

Right Reverend, and most worthy Lord,

Though I be always tied to reiterate my thankfulness to your lordship, for your favours here in England, yet is it not fit to trouble you too often with letters only of compliment. And other occasion I have hitherto not had any, save what in Michaelmas term last I wrote unto you touching the monument of Bury Abbey, which the cutter going then in hand with came to me about, as directed so by your lordship. I was bold to stay him for the time, and signified by those letters that I thought much exception might be taken to the credit of the monument, for that both the ends of the upper label pictured in the glass, over the head of Antichrist, are stretched out so far, as they rest not in the glass, but run on either way upon the stone pillars, which, as your lordship knows, could not possibly be so in the window itself. How it cometh to pass I do not know, whether by the rashness of the painter, (not heeding so light a matter as he might take it,) or that perhaps those which in the picture seem to be the pillars of the window, were but painted pillars in the glass itself, and so the whole window but one pannel. I cannot determine this doubt, but out of all doubt such a picture there was, and taken out exactly by a painter then, as a right honest old gentleman which saw it standing in the abbey window, and the painter that took it out, did often tell me about forty years since; affirming

the picture now at the cutter's to be the true pattern thereof. But at that time my understanding showed me not to make this doubt; if I had, he perhaps could have resolved it. For my own part, though I think it fitter in this respect not to be published, as doth also Sir H. Bourgchier, yet I leave it to your direction, which the cutter hitherto expecteth. So remembering my service most humbly to your lordship, and desiring your blessing, I rest

Your Lordship's to be commanded,

HENRY SPELMAN.

Tuttle-street, Westm.
Mar. 18. 1621.

LETTER XLVIII.

MR. JOHN SELDEN TO THE LORD BISHOP OF MEATH.

My Lord,

I should before this have returned your Nubiensis Geographia; but Mr. Bedwell had it of me, and until this time, presuming on your favour, he keeps it; nor can we have of them till the return of the mart. Then I shall be sure to send yours through Mr. Burnet. There is nothing that here is worth memory to you touching the state of learning; only I received letters lately out of France touching this point, Whether we find that any churches in the elder times of Christianity were with the doors or fronts eastward or no, because of that in Sidonius[a], "Arce frontis ortum spectat æquinoctialem," &c. and other like. I beseech your lordship to let me know from you what you think hereof. I have not yet sent it, but I shall most greedily covet your resolution; and if any thing be here in England that may do your lordship favour or service, and lie in my power to command it, I beseech you, and believe that no man more admires, truly admires your worth, and professes himself to do so, than

Your Lordship's humble Servant,

J. SELDEN.

May 24. 1621.
Styl-Anglic.

My Titles of Honour are in the press, and new written, but I hear it shall be staid; if not, I shall salute you with one as soon as it is done.

[a] Lib. 2. ep. 10.

LETTER XLIX.

SIR ROBERT COTTON TO THE LORD BISHOP OF MEATH.

My honourable Lord,

The opportunity I had by the going over of this honourable gentleman, Sir Henry Bourgchier, I could not pass over without doing my service to your lordship in these few lines. We are all glad here you are so well settled to your own content and merit, yet sorry that you must have so important a cause of stay, that all hopes we had to have seen your lordship in these parts is almost taken away: yet I doubt not but the worthy work you gave in England the first life to, and have so far happily proceeded in, will be again a just motive to draw you over into England to see it perfected, for without your direction in the sequel I am afraid it will be hopeless and impossible. Let me, I pray you, intreat from your honour, the copy of as much as you have finished, to show his Majesty, that he may be the more earnest to urge on other labourers to work up, with your lordship's advice, the rest. I have received eight of the manuscripts you had; the rest are not returned: if I might know what my study would afford to your content, I would always send you; and that you may the better direct me, I will, as soon as it is perfected, send your honour a catalogue of my books. The occurrents here I forbear to write, because a gentleman so intelligent cometh to you. What after falleth worthy your honour's knowledge, I will write hereafter upon direction from your lordship, whither, and by whom I may address my letters. I cannot forget your lordship's pro-

mise to get me a book of the Irish saints' lives, and that poem of Richard the second your honour told me of: a love to these things I hope shall make excuse for my bold remembrance. My service to yourself, I remain

Your Lordship's constant and assured

To be ever commanded,

ROBERT COTTON.

New Echange,
Mar. 26. 1622.

LETTER L.

SIR HENRY BOURGCHIER TO THE LORD BISHOP OF MEATH.

Most Rev. in Christ,

I must excuse my long silence, partly by my long stay by the way, and partly by my expectation of your lordship here about this time: now being somewhat doubtful of your repair hither, I have adventured these, as an assured testimony of my respect and observance to your lordship. Many of your good friends here were glad to hear of your health, and hopeful to see you. Sir Robert Cotton hath purchased a house in Westminster, near the parliament house, which he is now repairing, and there means to settle his library by feoffment to continue for the use of posterity. Mr. Camden is much decayed, *et senio plane confectus*, in so much that I doubt his friends shall not enjoy him long. Sir Henry Spelman is busy about the impression of his Glossary, and Mr. Selden of his Eadmerus, which will be finished within three or four days, together with his notes and the laws of the Conqueror; the comparing whereof with the copy of Crowland, was the cause of this long stay; for they could not get the book hither, though they had many promises, but were fain to send one to Crowland to compare things. We have not yet the catalogue of Frankfort, nor any news but what you often hear. The reports of the prince's entertainment in Spain fills the mouths and ears of all men; and not so only, but also set the printers a work. I should be very glad to know your lordship's resolution of coming into England, that I might

accordingly send you either books, or other news which we have here. If your lordship would be pleased to send me your copy of Dionysius Exiguus, I would willingly take some pains in the publication of him; for I doubt your own labours take up so much, that you cannot attend him. I desire to be most kindly remembered to Mr. Dean of Christ church. I hear much murmurings among the papists here, especially those of our county against some new persecutions (you know their phrase) lately raised in Ireland, and particularly against some courses of your lordship's in the diocese of Meath; as namely in the case of clandestine christenings, &c. beyond all others of your rank. I should be larger, did I not doubt of my letter's finding your lordship there; but wheresoever God will dispose of us, let it be; I will ever approve myself

Your Lordship's true affectionate

Friend and Servant,

HENRY BOURGCHIER.

London, April 16.
1622.

Your College statute of seven years' continuance is much disliked here, with some other things in that society; and some fault laid upon us, that we did not take a more exact survey of their affairs.

LETTER LI.

THE LORD BISHOP OF MEATH TO MR. JOHN SELDEN.

Worthy Sir,

I received your loving letter sent unto me by Sir Henry Bourgchier, and do heartily thank you for your kind remembrance of me. Touching that which you move, concerning the situation of churches in the elder times of Christianity, Walafridus Strabo[a] telleth us, " Non magnopere curabant illius temporis justi, quam in partem orationis loca converterent." Yet his conclusion is, " Sed tamen usus frequentior, et rationi vicinior habet, in orientem orantes converti, et pluralitatem maximam ecclesiarum eo tenore constitui." Which doth further also appear by the testimony of Paulinus bishop of Nola, in his twelfth epistle to Severus: " Prospectus[b] vero basilicæ non, ut usitatior mos, orientem spectat." And particularly with us here in Ireland, Joceline in the life of St. Patrick observeth, that a church was built by him in Sabul, hard by Down, in Ulster, " Ab aquilonali parte versus meridianam plagam." Add hereunto that place of Socrates: Ἐν[c] Ἀντιοχείᾳ τῆς Συρίας, ἡ Ἐκκλησία ἀντίστροφον ἔχει τὴν θέσιν· οὐ γὰρ πρὸς ἀνατολὰς τὸ θυσιαστήριον, ἀλλὰ πρὸς δύσιν ὁρᾷ. and compare it with that other place of Walafridus Strabo, where he showeth both in the church that Constantine and Helena builded at Jerusalem; and at Rome also in the church of All-Saints, (which before was the Pantheon) and St. Peter's;

[a] De rebus ecclesiasticis, cap. 4.
[b] Tom. 5. Biblioth. Patr. part. 1. pag. 171. edit. Colon.
[c] Lib. 5. Hist. eccles. cap. 22.

" Altaria non tantum ad orientem, sed etiam in alias partes esse distributa."

I desire to have some news out of France concerning the Samaritan Pentateuch; and how the numbers of the years of the fathers, noted therein, do agree with those which the *Σαμαριτικὸν* hath in Græcis Eusebianis Scaligeri; also whether Fronto Ducæus his edition of the Septuagint be yet published. I would intreat you likewise, if it be not too great a trouble, to transcribe for me out of the annals of Mailrose in Sir Robert Cotton's library, the Succession and times of the kings of Scotland. So ceasing to be further troublesome unto you at this time, I rest

Your most assured, loving Friend,

JA. MID.

Dublin, April 16.
1622.

LETTER LII.

DR. WARD TO THE LORD BISHOP OF MEATH.

My good Lord,

The remembrance of our former love doth embolden me to present these lines to your lordship, which otherwise I would not presume to do. I wish your lordship, in your great place and dignity, all happiness and contentment; still persuading myself, that your place and dignity doth not so alter you, but that you still do continue to be φιλόβιβλος, no less than that bishop of Durham, R. Angerville, was. I hope therefore it will not be altogether ungrateful to write of things touching that argument. I am right sorry to hear of that heavy news which was reported unto me upon Monday last, of the taking of Heydelberg by Tilly, the commander of the duke of Bavaria. It is a great grief that the place, where the purity of the reformed religion hath so long been maintained, should now come into the hands of the enemy. I take it, I have heard, that, out of fear it should be besieged, care was taken that the manuscripts were conveyed into the duke of Wirtemburg's country. I wish it were so, if it be not. It should grieve me, if that famous library too should come into their hands, who are so faithless in setting them out.

Your lordship was partly acquainted with a business which I had undertaken, to answer one chapter of Perron's latest work, set out after his decease. Since that time Petrus Bertius, the remonstrant, is turned Roman Catholic, and hath undertaken the translation of that whole

book into Latin, and hath in specimen set forth the translation of that chapter which I had undertaken to answer, as a principal motive of his conversion to them, which he hath added to the oration of the motives to his conversion; I suppose you have seen the book. Now having been lately chosen, upon my lord of Sarum his promotion, to be reader of the Margaret lecture in our university, I am advised by my good friends, and namely the lords bishops of Wells and Sarum, to read those controversies mentioned in that chapter. And upon more mature advice have resolved to set down positively the Fathers' doctrine, not barely by thesis, but with their several proofs, and the vindication of them from the adversary's cavils. I will be bold to communicate with you the special difficulties which I shall observe, if it be not troublesome unto your lordship. In the first controversy, touching the real presence, they except against the testimony produced by P. Martyr of Chrysostom ad Cæsarium monachum. I have heard your lordship say, it is alleged by Leontius, but by what Leontius, and where, I remember not. I cannot find it in such tractates of Leontius, as I find in Bibliotheca patrum; I desire your lordship in a word to certify me. It seemeth P. Martyr read it in Latin, for otherwise it is probable he would have alleged the Greek text, if originally he had it out of the Greek.

I suppose your lordship hath seen the third tome of Spalatensis, containing his seventh and ninth book. I fear me he may do some harm with the treatise which he hath[a], touching the matter of predestination, wherein he goeth about to show, that both opinions may be tolerated, both that of St. Austin's, which makes predestination to be *gratuita;* and that other, which maketh predestination to be, ex prævisis fide et operibus. But chiefly he goeth about to invalidate St. Austin's opinion. It will confirm the remonstrants in their error; for he hath said more than any of them, but all in vain, for doubtless St. Austin's opinion is the truth: and no doubt but it is

[a] Lib. 7. cap. 11.

special grace which doth distinguish Peter from Judas, and not *solum liberum arbitrium.* It is great pity the man was so carried away with ambition and avarice; otherwise I think he is not inferior to Bellarmine, for the controversies. I write this letter upon my way, being at Sarum, where my lord bishop of Sarum doth salute you. I cannot now dilate further, but with my best service and wishes, commend your lordship to the highest Majesty, and so rest

Your Lordship's in all service,

SAMUEL WARD.

Sarum, Sept. 25.
1622.

I intreat your lordship that I may know where Leontius doth allege that tractate of Chrysostom.

LETTER LIII.

THE BISHOP OF MEATH TO THE RIGHT HONOURABLE OLIVER LORD GRANDISON.

My very good Lord,

I had purposed with myself long ere now to have seen your honour in England; which was one reason, among others, why I did forbear to trouble you hitherto with any letters. But seeing I think now it will fall out, that I shall remain here this winter, I thought it my duty, both to tender my thankfulness unto your lordship for all the honourable favours which I have received at your hands, and withal to acquaint you with a certain particular, which partly doth concern myself, and in some sort also the state of the Church in this poor nation. The day that my lord of Falkland received the sword, I preached at Christ Church: and fitting myself to the present occasion, took for my text those words in the thirteenth to the Romans: "He beareth not the sword in vain." There I showed, 1. What was meant by this sword. 2. The subject wherein that power rested. 3. The matters wherein it was exercised. 4. Thereupon what it was to bear the sword in vain. Whereupon, falling upon the duty of the magistrate in seeing those laws executed that were made for the furtherance of God's service, I first declared, that no more was to be expected herein from the subordinate magistrate than he had received in commission from the supreme; in whose power it lay to limit the other at his pleasure. Secondly, I wished, that if his Majesty (who is, under God, our su-

preme governor) were pleased to extend the clemency toward his subjects that were recusants, some order notwithstanding might be taken with them, that they should not give us public affronts, and take possession of our churches before our faces. And that it might appear, that it was not without cause that I made this motion, I instanced in two particulars that had lately fallen out in mine own diocese: the one certified unto me by Mr. John Ankers, preacher of Athlone, a man well known unto your lordship, who wrote unto me, "That going to read prayers at Kilkenny, in Westmeath, he found an old priest, and about forty with him, in the church; who was so bold as to require him (the said Ankers) to depart, until he had done his business." The other concerning the friars, who not content to possess the house of Multifernan alone, whence your lordship had dislodged them, went about to make collections for the re-edifying of another abbey near Mullingar, for the entertaining of another swarm of locusts. These things I touched only in general, not mentioning any circumstances of persons or places. Thirdly, I did intreat, that whatsoever connivance were used unto others, the laws might be strictly executed against such as revolted from us, that we might at leastwise keep our own, and not suffer them without all fear to fall away from us. Lastly, I made a public protestation, that it was far from my mind, to excite the magistrate unto any violent courses against them, as one that naturally did abhor all cruel dealings, and wished that effusion of blood might be held rather the badge of the whore of Babylon, than of the Church of God.

These points, howsoever they were delivered by me with such limitations, as in moderate men's judgments might seem rather to intimate an allowance of a toleration in respect of the general, than to exasperate the state unto any extraordinary severity: yet did the popish priests persuade their followers, that I had said, "The sword had rusted too long in the sheath," whereas in my whole sermon I never made mention either of rust or sheath: yea, some also do not stick to give out, that I did

thereby closely tax yourself for being too remiss in prosecuting of the papists in the time of your government. I have not such diffidence in your lordship's good opinion of me, neither will I wrong myself so much, as to spend time in refelling so lewd a calumniation. Only I thought good to mention these things unto your lordship, that if any occasion should be offered hereafter to speak of them, you might be informed in the truth of matters: wherein, if I have been too troublesome unto you, I humbly crave pardon, and rest

Your Honour's in all duty,

Ever ready to be commanded,

JAS. MIDENSIS.

Dublin, October 16,
1622.

LETTER LIV.

THE MOST REV. DR. HAMPTON, ARCHBISHOP OF ARMAGH, TO THE LORD BISHOP OF MEATH.

Salutem in Christo.

My Lord,

In the exceptions taken by recusants against your sermon, I cannot be affected as Gallio was at the beating of Sosthenes, to care nothing for them. I am sensible of that which my brethren suffer: and if my advice had been required, I should have counselled your lordship to give lenitives of your own accord, for all which was conceived over harsh or sharp; the inquisition, whether an offence were given or taken, may add to the flame already kindled, and provoke further displeasure, it is not like to pacify anger. But let your case be as good as Peter's was, when the brethren charged him injuriously for preaching to the uncircumcised, the great apostle was content to give them a fair public satisfaction, and it wrought good effects; for the text saith, "His[a] auditis quieverunt et glorificaverunt Deum:" it brought peace to the congregation, and glory to God.

My noble lord deputy hath propounded a way of pacification, that your lordship should here satisfy such of the lords as would be present; wherein my poor endeavours shall not be wanting: howbeit, to say ingenuously as I think, that is not like to have success; for the lord of Kilkenny and your other friends, trying their strengths in that kind at Trim, prevailed not; but can tell your

[a] Acts, chap. 11.

lordship what is expected. And if my wishes may take place, seeing so many men of quality have something against you, tarry not till they complain, but prevent it by a voluntary retractation, and milder interpretation of the points offensive, and especially of drawing the sword, of which spirit we are not, nor ought to be; for our weapons are not carnal, but spiritual. Withal it will not be amiss in mine opinion for your lordship to withdraw yourself from those parts, and to spend more time in your own diocese; that such as will not hear your doctrine, may be drawn to love and reverence your lordship for your hospitality and conversation. Bear with the plains of an old man's pen, and leave nothing undone to recover the intercourse of amity between you and the people of your charge. Were it but one that is alienated, you would put on the bowels of the evangelical shepherd, you would seek him and support his infirmities with your own shoulders; how much more is it to be done, when so many are in danger to be lost? But they are generous and noble and many of them near unto you in blood or alliance, which will plead effectually, and conclude the matter fully whensoever you show yourself ready to give them satisfaction. In the mean time, I will not fail to pray God for his blessings unto the business, and so do rest

Your Lordship's very loving

Brother,

ARMAGH.

Tredagh, October 17.
1622.

LETTER LV.

THE BISHOP OF MEATH TO DR. SAMUEL WARD, MASTER OF SIDNEY SUSSEX COLLEGE, CAMBRIDGE.

WORTHY SIR,

I WAS heartily glad when I heard, that upon my lord of Sarum's promotion you were chosen to succeed him in reading the Lady Margaret's lecture; and do very well approve the judgment of them, who advised you to handle the controversies mentioned in that chapter of cardinal Perron's book, which Bertius pretendeth to have been the principal motive of verifying in himself the title of his old book, Hymenæus Desertor. His oration of the motives to his perversion I saw before I left England, than which I never yet did see a more silly and miserable discourse proceed from the hands of a learned man. The epistle that Chrysostom wrote unto Cæsarius against the heresy of Apollinarius and others, that confounded the deity and the humanity in Christ, is not cited by Leontius, but by the author of the Collections against the Severians, who is thought to have lived about the time of Damascen. In the eighth tome Bibliothecæ patrum, you shall find these words alleged by him, ex Chrysostomo ad Cæsarium monachum: "Hoc[a] est absurdum dogma Apollinarii amentis; hæc est hæresis impiissima introducentium mixtionem et compositionem." Peter Martyr met with this treatise only in Latin; but I showed him the contrary, by the controversy that was betwixt Gardiner and him[b], concerning the interpretation of the word ἐνυ-

[a] Edit. Colon. an. 1618. pag. 336. [b] Respon. ad Object. 201.

δρυσάσης. Martyr mistaking it, as if it had been derived from ὕδωρ, and so translating it in that sentence: "Sic et hic divina mundante corporis natura," and Gardiner on the other side contending it should be rendered "Firmante corporis natura," and the righter of the three, peradventure, being that which I follow: "divina natura in corpore insidente." I am at this present in hand with such a work as you are employed in, being drawn thereunto by a challenge made by a Jesuit in this country, concerning the Fathers' doctrine in the point of traditions, real presence, auricular confession, priest's power to forgive sins, purgatory, prayer for the dead, limbus patrum, prayer to saints, images, free will, and merits. I handle therein only the positive doctrine of the fathers, and the original of the contrary error, leaving the vindication of the places of antiquity abused by the adversary, until I be urged thereunto hereafter by my challenger. The better part of the work I have gone through already: as soon as the whole is finished I will not forget to send it unto you, or else deliver it with mine own hands. In the mean time I send you a treatise, written by one of our judges here, touching these controversies; with a discourse of mine own added thereunto, "concerning the religion professed by the ancient Irish:" and so leaving you, and all your painful endeavours unto the blessing of our good God, I rest

Your own in all Christian love

And affection,

JAC. MIDENSIS.

Finglass, March 18.
1622.

LETTER LVI.

SIR HENRY BOURGCHIER TO THE LORD BISHOP OF MEATH.

Salutem a fonte Salutis.

Most Rev. in Christ,

I cannot hope to send you any portion of our London news, which common fame will not bring sooner to you; I notwithstanding fail in my duty, if I adventure not. The same day of your departure hence, the houses of parliament presented their petition concerning recusants to the king; to which they received a large and very satisfactory answer; and a proclamation to that purpose is expected within a few days. On Saturday, the day following, the Spanish ambassador (I mean the marquess) desiring audience, acquainted the king with a practice of treason; namely, that the prince and my lord of Buckingham had conspired, that if they could not draw the king to their desires this parliament, by the authority thereof they would confine him to some place of pleasure, and transfer the government to the prince. About this there is now much consultation, in what manner to proceed, salvo legatino jure; and Sir Robert Cotton, as you know his manner is, hath been very busy in ransacking his papers for precedents: of this more hereafter. This day my Lord Treasurer makes his answer; about the beginning of the next week we shall know his doom. Our good friend D. Lyndsel was cut on Monday; and is yet, God be praised, well after it; there was a stone taken out of his bladder about the bigness of a shilling,

and rough on the one side. I am now collating of Bede's Ecclesiastical History with Sir Robert Cotton's copy; wherein I find many variations; I compare it with Commelyn's edition in folio, which is that I have. All that I expect from your lordship, is to understand of the receipt of my letters, which if I know, I shall write the more confidently. I should also willingly know how you like your dwelling. My lord of Bristol is come. I pray you present my love and service to Mrs. Ussher: and so with many thanks for all your kind respects, I will ever remain

Your very affectionate Friend

And Servant,

HENRY BOURGCHIER.

London, April 28.
1623.

Sir Robert Cotton is like to get a very good copy of Malmesbury De Antiquitat. Glaston. It is a book I much desire to see. I pray you remember the Irish annals which you promised me before your going out of town.

LETTER LVII.

MR. HOLCROFT TO THE LORD BISHOP OF MEATH.

My Lord,

It hath pleased his Majesty now to direct this letter to the lord deputy to admit you a privy counsellor of that kingdom. I am ashamed it hath staid so long in my hands before it could be dispatched: but if it had come at first to me, during the duke of Buckingham's being here, it had not staid three days, but gone on in the plain highway, which is ever *via sana*. After the lord deputy was pleased to put it into my hands, at my first access I moved his Majesty and showed his lordship's hand: but the king willed it should stay; and it became not me to press it further at that time: I know the cause of the stay was not any dislike of your person, or purpose not to grant it. But if the duke had come home at any time, you should have been beholding to him for it. I pray your lordship not to think it strange, that about the same time his Majesty despatched the letter for Sir Edward Trevour to be a counsellor: the grant was gotten by my lord of Buckingham before his going, and by his commandment I drew it. I do strive to give your lordship a particular account of this business, and do pray your lordship to endeavour to satisfy the lord deputy, of whose commands herein I was not negligent. So soon as I acquainted his Majesty with his lordship's second letter, I had his royal signature of which I wish you much joy.

My Lord Grandison is in reasonable good health. So I remain

Your Lordship's most assured

Friend,

HENRY HOLCROFT.

Westminster, June 13.
1623.

LETTER LVIII.

DR. GOAD, AND DR. FEATLY, CHAPLAINS TO THE ARCHBISHOP OF CANTERBURY, TO THE LORD BISHOP OF MEATH.

Admodum Reverende Domine,

Having so convenient a means, we send to your lordship, which perhaps you have not yet seen translated and thus armed with a preface, by a worthy and learned gentleman, Sir Humphrey Lynd, our neighbour. To whose observations concerning the censures upon this tractate De Corpore et Sanguine Christi, if you will add any thing which he hath not espied, we will impart the same from you to him, whereby your lordship shall more encourage this well deserving defender of the cause of religion, to whom in other respects the Church and common cause oweth much. For at this instant upon our motion he hath undertaken the charge of printing the particular passages of many late writers castrated by the Romish knife. The collections are made by Dr. James, and are now to be sent unto us for preparation to the press. We shall begin with Polydore Virgil, Stella, Mariana, and Ferus.

Præterea in eodem genere alia texitur tela. The story of the Waldenses written in French, and comprising relations and records for four hundred years, is now in translating into English to be published. Before which it is much desired that your lordship will be pleased to prefix a preface for the better pass; which we think will be very acceptable, and the rather because we hope your lordship will therein intimate, that in the same subject

jamdudum aliquid parturis, whereto this may serve for a midwife, unless the masculine birth deliver itself before this foreign midwife come.

Thus desiring to hear from your lordship, but more to see you here upon a good occasion, we take our leave, and rest,

Your Lordship's to be commanded,

THOMAS GOAD.

DANIEL FEATLY.

Lambeth, June 14.
1623.

LETTER LIX.

SIR HENRY BOURGCHIER TO THE LORD BISHOP OF MEATH.

Most Rev. in Christ,

Though I have little to say more than the remembrance of my love and best respects, I could not forbear to lay hold on the opportunity of this bearer, our common friend, thereby to present them, as many ways most due from me to your lordship. You have been so long expected here, that your friends' letters have by that means come more rarely to your hands. We have little news either of the great business, or any other, though messengers come weekly out of Spain: and I conceive that matters are yet very doubtful. The new chapel for the Infanta goes on in building, and our London papists report, that the angels descend every night and build part of it. Here hath been lately a conference between one Fisher a Jesuit, and one Sweete on the one side, and Dr. Whyte and Dr. Featly on the other. The question was of the antiquity and succession of the Church: it is said that we shall have it printed. All our friends are in good health, namely Sir Robert Cotton, Sir Henry Spelman, Mr. Camden, Mr. Selden, and the rest, and remember themselves most affectionately to you. Mr. Selden will send you a copy of his Eadmerus with the first opportunity, which should have been done before this time, had not his expectation of you here stayed his hand. Philip Cluverius is lately dead at Leyden of a consumption: before his death he was so happy as to finish his Italia, which they say is done with great diligence, and the impression so forward that we shall have it

this autumnal mart. My lord Chichester is to go within a fortnight to Colen, to the treaty and meeting there, appointed for the restitution of the Palatinate. But some think that the armies now a-foot in Germany will much hinder it. Bethlem Gabor troubles the emperor again in Austria. The duke of Brunswick in Bohemia, Lusatia, and Silesia; and Manfeyld in other places. I believe I shall see your lordship in Ireland before I see you here. If your Answer to the Challenge be printed, I hope I shall be beholding to you for a copy. And thus wishing your lordship as much happiness as to myself, I will ever remain

Your Lordship's most affectionate

Friend and Servant,

HENRY BOURGCHIER.

London, July 14.
1623.

Divers of my fellow-commissioners remember their best affections to your lordship; especially Sir Nath. Rich, and Mr. Crew.

My lord Marshal speaks of you often with much affection; you will find him a noble friend, if occasion be to use him; which if it be in your absence, and myself present, I shall be most glad to be your solicitor.

LETTER LX.

THE RIGHT REV. THOMAS MORTON, BISHOP OF COVENTRY AND LITCHFIELD, TO THE LORD BISHOP OF MEATH.

Salutem in Christo Jesu.

Right Rev. and dear Brother: *φωνὴ καὶ φῶς*:

I do much joy to hear of your health, wherein consisteth the comfort of many: I have been much beholding unto Mr. Dr. Barlow for his pains, both in commending your lordship's health unto me, and in inviting me by his presence to write unto you; yet more especially for the view that he gave me of your treatise, which is now lately published: at the sight of the inscription, viz. The Religion professed by the ancient Irish, I was compelled to usurp that saying, "Num boni quid ex Galilæa?" Yet when I came and saw, it is that good which beyond expectation doth much affect me: this is, Ex tenebris lucem: Macte industria et sanctitate, and bless the world with your labours. When I shall have any thing that may seem acceptable, I shall be ready to impart it unto your lordship. My request is, that when you shall have occasion for London, I may be your host, for I lie directly in the road: in the interim let us, I pray you, enjoy the right of Christian absents, to pray one for another. And thus desiring our Lord Jesus to preserve us to the glory of his saving grace, I rest

Your Lordship's loving

Brother and Friend,

THO. COVEN. AND LITCH.

Eccleshall, July 19.
1623.

LETTER LXI.

THE BISHOP OF MEATH TO THE MOST REV. DR. HAMPTON, ARCHBISHOP OF ARMAGH.

My very good Lord,

It is now above a fortnight since I received your Grace's direction for prosecuting the order for settlement of the payment of tithes in the escheated counties; whereof some question was made at the council table. My lord Docwra, and myself, the next day after we received your letters, addressed ourselves unto the lord deputy, and possessed him fully with the substance of the business: within two hours after your Grace's letter was openly read at the table: together with which I exhibited the orders set down in your triennial visitation, anno MDCXX. Whereupon my lord deputy very honourably moved, that the former act of state might be renewed, and enlarged with the addition of such particulars as were in your orders expressed, and there omitted. It was replied, that the matter was of great importance, and much concerned the country, and therefore it was not suddenly to be resolved upon, until the advice of the judges and some other of the bishops were had therein. In the mean time, for the preparing of matters, Mr. vice-treasurer, my lord chief justice, Sir Roger Jones, Sir Adam Loftus, and myself, were appointed to meet in private, and to consider of those particulars in your Grace's order, which were not formerly contained in the Act of state. The things questioned at that meeting were:

1. For the tithes of warrens and fish, of which they made doubt, whether they ought to be paid or no.

2. Of tradesmen, merchants, and sellers of small wares, under which title, they said, all sellers of ale, all manual occupation, and day labourers might be comprehended: yea, and the servants of all the trades also, as well as the masters.

3. To the tithe of milk and calves, they would have the words of cheese and butter added, to take away all questions about them.

4. That no seed of hemp and flax should be paid, but such as are in the bundle with the stalks of the hemp and flax, as it was no otherwise, I told them, in the order intended.

5. Of mortuaries was the last and greatest controversy; which being given heretofore, as was alleged, for praying for dead men's souls, it was by some said, that it was against law and conscience to demand them now, when such praying is held to be unlawful. But generally the exception taken against the order was, that the poor only did suffer therein; and therefore it was wished, that a certainty might be laid down for all mortuaries.

This is the substance of all that passed at that meeting; since which I have attended divers times, to see unto what issue these things might be brought at the table. And to be sure that nothing should be done therein in my absence, I took with me your Grace's orders, and the commissioners' animadversions upon them, and still detain them in mine own custody. At last considering that it was your Grace's pleasure that my lord chancellor should be made acquainted with this business, before it came to the table; seeing, by reason of his absence, that could not then be done, I thought it not amiss yesterday to move my lord deputy, that things might be deferred until my lord chancellor's coming hither: for now that my lord Docwra is in England, I think we shall not find any like affected unto us in this business, as my lord deputy and lord chancellor have always showed themselves to be. My continual expectation of the ending of this matter

hath occasioned the delay of my writing unto your Grace therein: now, as you shall be pleased to give me further direction, I will either proceed in the same, or forbear until we may have the benefit of my lord chancellor's presence.

While I was writing of this, I received your Grace's letter brought by this bearer: together with his complaint made against Heglye, and others, in the prosecution of that suit. I will, according to your direction, give order to my official that these violent courses may be stayed, until the truth of things upon further examination may appear. I find more trouble with Mr. Heglye and Mr. Shepherd in causes of this nature, than with all the ministers in Meath beside: and in truth, my lord, unless some course be taken for restraining such unquiet spirits as these, our whole clergy will *pessime audire* for their sakes. Yesterday I was fain myself to prefer a petition to my lord deputy in behalf of my clergy, that no indictments might be permitted to proceed against them at the assizes for matters of this kind, but they might be referred to the ecclesiastical court, unto which the cognizance of the right of tithes doth properly appertain. And I do discern at this time a kind of a general combination to be made for the disgrace and keeping down of our ministers. What that particular is which your Grace doth mention in the beginning of your letter, I do not yet understand, John Forth having not as yet sent any letter unto me. But whatsoever it is, I will not fail, God willing, to be present at the assizes in Trim; and both in that particular, and in all other things, wherein your Grace shall be pleased to employ me, to follow your directions, as one who desireth always to be accounted

Your Grace's, ready to

Do you all service,

JA. MIDENSIS.

Finglass, August 6.
1623.

LETTER LXII.

THE MOST REV. THE ARCHBISHOP OF ARMAGH TO THE LORD BISHOP OF MEATH.

Salutem in Christo.

Upon Sunday last, as I was going to bed, a packet was brought unto me from my lord deputy, with the advertisements of all that passed at White-Hall the 20th of July. But by good hap I received advice from my lord Grandison, five days before the king's noble profession in a speech used to his judges, that as he had, so he would still maintain the "religion established in the Church of England, and would never give way to the contrary." Only he wished the judges to proceed in the execution of laws with temperance, and fitting moderation.

Seeing it hath pleased God (whose councils may be secret, but not unjust) to exercise us with this mixture, let us remember how dangerous it is to provoke princes with too much animosity, and what hazard Chrysostom brought to religion that way. The Gospel is not supported with wilfulness, but by patience and obedience. And if your lordship light upon petulant and seditious libels, too frequent now-a-days, as report goeth, I beseech you to repress them, and advise our brethren to the like care. So I commend you to God, resting

Your Lordship's very loving Brother,

ARMAGH.

August 12. 1623.

LETTER LXIII.

DR. RYVES TO THE LORD BISHOP OF MEATH.

Right Reverend, and my very good Lord,

I have now too long time forborn to write unto your lordship, the cause whereof hath been, for that we have here lived in suspense ourselves, of what would ensue of our noble prince in his journey into Spain; neither durst I write you any thing for certain, because I was ever in fear of a contrary report before my letter could come unto you; and as for uncertainties they were not worth the writing. But now at the last, thanks to our good God, we have our prince again; he came to London on Monday morning last, being the sixth of this present, at eight of the clock in the morning; it was my hap to be at Lambeth at that time with my lord of Canterbury; and whilst I was there, the prince came to Lambeth stairs, where his Grace received him and kissed his hand; and from thence in his Grace's barge went to York-house, where he brake his fast, and presently went away to Royston, where the king then was and is. News of his lodging that night at Guilford came to his grace of Canterbury that morning at three of the clock, and presently all London rang with the bells, and flamed with bonfires, and resounded all over with such shouts, as is not well possible to express. The day, without bidding, was kept festival by every man; whereof, because I took such pleasure in seeing it, I conceive your lordship will take some pleasure in hearing the relation. As for the match, "Rumor in

ambiguo est, pars invenit utraque causas;" some say it will be a match, others that it will not; and each part thinks he hath reason for what he says; but nothing is yet known that may be reported for a certainty. As for myself, hanging otherwise in equal balance between the two opinions, your divining spirit is always obversant before mine eyes; and sways me to believe as I hope, that it will please God to dispose of our prince's affections for the greater benefit of his Church, and our state.

It hath haply ere this came to your lordship's ears, that I was not long since commanded to attend my lord Chichester into Germany: after a while, that negotiation was hung up upon the nail, in expectance of the prince's return: and now we look to hear of a new summons, but nothing is done as yet therein. And even so, my good lord, humbly desiring your good prayers to God for me in all my honest endeavours, I take leave, and rest,

Your Lordship's in all service

To be commanded,

F. RYVES.

From my house near the
Doctors-Commons, this
8th of October, 1623.

POSTSCRIPT.

My good lord, no man doubts but that the prince went a good Protestant out of England; but it's as certain, thanks be given to God for it, that he is returned out of Spain tenfold more confirmed in ours, more obdurate against their religion, than ever he was before. So is the Duke of Buckingham, in so much that upon his letters to his duchess out of Spain, she went also publicly to her parish church at St. Martin's the Sunday before Michael-

mas, and on Michaelmas-day itself, and so continueth. Moreover, what is befallen to the prince himself and to the duke, the same is befallen to the rest of his company, they all return more resolved Protestants than ever; being thoroughly persuaded *ex evidentia facti*, that popery is idolatry, if ever any were.

F. R.

LETTER LXIV.

SIR H. BOURGCHIER TO THE LORD BISHOP OF MEATH.

Salutem a D. N. Jesu Christo.

Most Reverend in Christ,

I hope you will impute my long silence to your long expected and much wished repair hither, which you seemed in your last kind letter to intend before this time: I trust that your stay proceeds not from want of health, but some other occasion, which I shall most gladly understand. We are here full of business, but all in treaty, and so little concluded, that I know not what to deliver for truth to my friends. Here hath been a great conventicle of ambassadors which is now dissolved: Dieguo de Mendoza, who accompanied the prince, is gone yesterday: Dieguo de Meshia, who came from Bruxells with a fair train of nobles, gentlemen, and military men, goes away on Tuesday next. Our late prodigious events, as that of the fall of the house in Blackfriars, being related in three several pamphlets, the late dangerous fire in London, with some others of that kind, cannot now be new to your lordship. The latest which I must send you, is very sad and dolorous, being of the death of our late worthy friend Mr. Camden, whose funeral we solemnized at Westminster on Wednesday last in the afternoon with all due solemnity: at which was present a great assembly of all conditions and degrees; the sermon was preached by Dr. Sutton, who made a true, grave, and modest commemoration of his life: as he was not factious in religion, so

neither was he wavering or inconstant, of which he gave good testimony at his end ; professing in the exordium of his last will and testament, that he died, as he had lived, in the faith, communion and fellowship of the Church of England. His library, I hope, will fall to my share, by an agreement between his executors and me, which I much desire, partly to keep it entire, out of my love to the defunct. The original copy of the second part of his Elizabeth is in my hands, which is intended to be shortly printed. Within a day or two Sir Robert Cotton and myself intend to go into his study, which is yet shut up, and there to take a view of his papers, especially of such things as are left of his own writing. I desire to be remembered by your lordship in your holy prayers to God, to whose gracious protection I commend you, and ever remain,

Your Lordship's most affectionate Friend and Servant,

HENRY BOURGCHIER.

London, Novemb.
22. 1623.

LETTER LXV.

DR. JAMES TO THE LORD BISHOP OF MEATH.

My duty in most humble manner remembered unto your lordship. I am informed that your lordship passed this way, not far from us, to London, where you have remained for some few weeks: I should have been glad to have known of it sooner, or rather to have waited upon your lordship here in Oxford. I have traced the steps afar off about the succession and visibility of the Church, wherein your lordship had gone a far journey: I do but glean where you have reaped a plentiful harvest. Nevertheless, if my poor and weak labours may any ways stead your lordship, I would be glad to contribute my pains. You ascend (as I perceive) as far as our St. Augustine of England, and not unworthily: for if our records be true, not only the Irish, (as you show,) but also our Britons and Scots continued averse and heretical (as they are called) to the whole world, almost to the time of St. Bernard. Many Scots and French were orthodox in the substantial points of religion long before Waldus (I mean P. Waldus, for there was another Waldus orthodox some hundreds of years before P. Waldus in Berengarius's time.) I have collected as much as I can find in all likely authors to this purpose, as in the catalogue of writers and witnesses of the truth of the last age of Goulartius, Wolfius, Rhoanns, Balæus De scriptoribus, out of the history of the Waldenses, both by Lydius and Camerarius out of Lombard, Dr. Powel and others, printed out of sundry Manuscripts, as Gascoigne, Canter, Mapes, P. de Vineis, Becket Sarisburiensis, which have been diligently read over by a

learned kinsman of mine, who is at this present, by my direction, writing Becket's life: wherein it shall be plainly showed, both out of his own writings and those of his time, that he was not (as he is esteemed) an arch saint, but an arch rebel; and that the papists have not been a little deceived in him. This kinsman of mine, as well as myself, shall be right glad to do any service to your lordship in this kind. He is of strength, and well both able and learned to effectuate somewhat in this kind; critically seen both in Hebrew, Greek, and Latin, knowing well the languages both French, Spanish, and Italian, immense and beyond all other men, especially in reading of the manuscripts of an extraordinary style in penning, such a one as I could wish your lordship had about you: but "paupertas inimica bona est moribus," and both fatherless and motherless, and almost (but for myself) I may say (the more is the pity) friendless. For myself, I am not so far gone in years as in sicknesses; yet my body is not so weak, but my mind is as strong, and my zeal great to see somewhat acted against the Papists in matters of forgery and corruption, which are matters of fact, whereto my studies have been always aimed, and shall during life, if God will. I find infinite corruption in the Fathers' works, especially of the Roman print: in the canon law and decretals I can convince them of shameless forgeries by the parchments. But that which hath amazed or amused the world, and made it turn, or continue popish, hath been the want of censurers of the Fathers' works, which made our Magdeburgians and some of our best learned, to lance the Fathers, and not to spare them, whereas they are but pseudo-fathers indeed. But the notedest cozenage, which is rife and most beguiling in these days, is a secret Index expurgatorius, and therefore the more dangerous; that is, the reprinting of books, not making mention of any castigation or purgation of them, and yet both leaving and adding, and otherwise infinitely depraving them, as is to be seen in hundreds of books of the middle age and later writers; I instance in Sixtus Senensis, and Alphonsus de Castro, and Antoninus's Summes. There are about five hun-

dred bastard treatises, and about a thousand places in the true authors which are corrupted, that I have diligently noted, and will shortly vindicate them out of the manuscripts, for hitherto they be but the conjectures of the learned. For this purpose I have gotten together the flower of our young divines, who voluntarily will join with me in the search: some fruits of their labours, if your lordship desires, I will send up. And might I be but so happy as to have other twelve thus bestowed; four in transcribing orthodox writers (whereof we have plenty) that for the substantial points have maintained our religion, (forty or fifty pound would serve): four to compare old prints with the new: four other to compare the Greek translations by the papists (as Vedelius hath done with Ignatius, wherein he hath been somewhat helped by my pains) I would not doubt but to drive the papists out of all their starting holes: but alas, my Lord, I have not encouragement from our bishops! Preferment I seek none at their hands, only forty or sixty pound per annum for others, and their lordships' letters to encourage others, is that I seek; which being gained, the cause is gained, notwithstanding their brags in their late books. And thus, craving pardon, I rest in humble service,

Your Lordship's in all duty,

THOS. JAMES.

Oxford, 28th Jan. 1623.

LETTER LXVI.

MR. WILLIAM EYRE TO THE LORD BISHOP OF MEATH.

Reverende in Christo Pater, Domine mihi multis nominibus colendissime:

Nuperrime de adventu tuo in Angliam, deque mora per aliquot menses, audivi a Ramo nostro, quem tamen nondum mihi contigit videre, ex quo tecum fuit Londini: solummodo per internuntium me de quibusdam certiorem fecit.

Gratulor vero tibi et tuis, nobis etiam omnibus vitam et valetudinem tuam, qui tam auspicato et fœliciter, his funestissimis temporibus, illa arma sumsisti, quæ non carnalia, sed divinitus valida sunt ad subversionem munitionum Antichristi; et Davidis exemplo in nomine Domini exercituum ad debellandum incircumcisum illum accessisti.

Certe hic in Anglia ad arma Ecclesiæ communia capessanda, quæ preces sunt et lachrymæ, heu! nimis segnes sumus omnes: et alibi forsan ad arma carnalia minime necessaria nimis proclives fuerunt valde multi, oraculi apostolici non satis, ut videtur, memores de interitu Antichristi, *ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ·* quod non solum de prædicatione veritatis viva voce, sed etiam, ac præcipue de polemicis theologorum nostrorum scriptis interpretari licet: quo Sibyllinum etiam illum a quibusdam transfertur, —— *ὅτι λίνος αὐτὸν ὀλεῖται*; quoniam scilicet ex linteis contritis sit papyrus, quæ scriptioni inservit. Sed quorsum hæc apud dominationem tuam? Accedo ad illa quorum tu nuper mentionem fecisti. Fateor me ante annos aliquot quædam

meditatum fuisse quæ vere סיג התורה vel etiam antidoti vice esse possent, non solum contra venenata aliqua multorum scripta, qui sacrosanctos fontes corruptelæ passim insimulant; sed etiam adversus nonnullorum et pontificiorum et nostrorum de origine biblicæ punctationis scriptionisque, admodum periculosas vel certe nimis temerarias conjecturas; et quorundam etiam aliorum ex adversa parte, judaizantium superstitiosas vel minus probabiles opiniones. Nam inter biblicam et masoreticam punctationem diligenter distinguendum esse censeo, ut veritatem tam ab excessu quam a delectu inter utrumque vindicemus et sartam tectam defendamus. Cæterum hæc etiam omnia et id genus alia a nobis semipaganis qui nec otio nec literis abundamus, et qui literis quam libris sumus abundantiores, ad te releganda sunt; limatissimum tuum et judicium et stylum desiderant. In his et aliis ejusdem farinæ spinosis et perplexis nobis eris מורה נבוכים, vel in apologia quam in promptu habes pro sacrorum fontium puritate et authentica utriusque Instrumenti editione, vel in bibliotheca tua theologica, quam post lucubrationes tuas de Christianarum ecclesiarum successione, expectemus. Fieri quidem potest ut recte quis sentiat, forsan etiam et firmissimis argumentis ostendat et confirmet; sed illud ipsum nec commode, nec expedite, nedum polite et Latine proferre possit: quod tamen in hoc de punctatione Hebraica argumento mihi videtur necessarium. Quod *κατελθόντα εἰς ᾅδου* adtinet: lectum reperies in manuscripto exemplari (inter alia) Symboli apostolici Romanis characteribus expresso, Cantabrigiæ in archivis bibliothecæ Benedictinæ, *κατελθόντα εἰς κατώτατα τῆς γῆς*, iisdem fere verbis cum Septuaginta (ut opinor) ψ^{o} 63, et cum apostolo Ephes. cap. IV. Mirum in modum debacchantur hic adversarii nostri quod non satis theologi et catechistæ nostri consentiunt in hoc articulo explicando. Et certe populus plerisque in locis apud nos articulum hunc tantum non plane negare et rejicere jamdudum occœpit. Quod concionatorum et catechistarum quorundam vel imperitia, vel (ut levissime dicam) incogitantia, factum esse videtur. Mihi semper maxime consentaneum visum est

et ad obstruendum os pontificiis et ad piorum consolationem, si una cum confutatione errorum de Limbo patrum, &c. unum idemque doceamus et profiteamur, nempe juxta tum articulos doctrinæ Catholicæ Ecclesiæ Anglicanæ, tum utrumque catechismum nostrum, minorem et majorem, Christum scilicet Dominum nostrum, vere et reapse ad locum damnatorum descendisse, et quoad efficaciam infernum, &c. debellasse, &c. ut in Noellano catechismo, si dextre intelligatur, exprimitur. Sed manum de tabula, ne epistolæ modum excedendo gravissimum occupationum tuarum cursum impediam. Temporis totiusque villicationis nostræ reddenda est ratio in die illo, coram supremo Judice. Quoties mihi in mentem venit, venit autem sæpiuscule, tua in me singularis clementia toties me ipsum vel ingratitudinis vel socordiæ accusare me posse videar, quod non sæpius per literas officii et grati animi significationem dederim. Ignoscas igitur quæso huic temeritati meæ. Christus optimus maximus te incolumem servet, precor, omnique benedictionum genere cumulatissimum reddat. Vale,

Dominationi tuæ devotissimus in Domino,

GUILIELMUS EYRE.

Colcestriæ Martii vii. $162\frac{3}{4}$.

LETTER LXVII.

DR. JAMES TO MR. CALANDRINE.

Good Mr. Calandrine,

I am glad my lord hath a mind this way: I am told that he may perhaps have those fair houses furnished for the speaking: Godstow of Sir Tho. Walters, which is not far from Oxford, by land or by water at pleasure; Water-Eaton of Sir Richard Lovelace, four miles distant; Waterstock of Sir Geo. Crook's, six miles. I move not because I hear not from his lordship; but if I may, both Dr. Bainbridge and myself will do our best for the best in our intentions, both for my lord's health, and the facilitating of his lordship's studies. Sir John Walter and Geo. Crook may be spoken withal in London. Concerning our beginning, and that with the Councils, taking Damasus De pontificibus, and the epistles, decretals together, I wish it here presently, if we had my lord of Canterbury's letters and copies. Normannus certainly is no anabaptist. Alph. de Castro is in the Index expurgatorius as well as Cajetan, contrary to both our expectations. Not only the pieces but the whole tracts are at my lord's command. That of Anselm, Plessis had not from me: of that my cousin is transcribing, I know that Asinus Brunelli of Nigellus Wiraker is long ago printed, now out of print; but he hath compared his manuscript with two more and enlarged it, the print is not to be come by. Stampensis and Serlo, I think, are no where extant. In my note D. I am not as yet assured to be that in Lambeth; the sight will show that it is a MS. so ancient, that it was Theodorus's, written almost

in Gregory's time: the copy of the concordance I send you, you need not keep a copy of it, for I have the original by me. Anentine of Ingolstadt I have not seen; he is much corrupted, as all our historians; two quire taken out of him, two out of Cuspinian, more than a quire out of Krantzius: if my cousin come, I will perhaps send, I dare not venture them otherwise. Remember my duty to my lord, et sic te Deo.

Your assured Friend,

THO. JAMES.

April 11. 1624.

LETTER LXVIII.

MR. JOHN BAINBRIDGE TO THE LORD BISHOP OF MEATH.

My Hon. and very good Lord,

After my humble service. Having a fit opportunity by Mr. James of Corpus Christi College, I would not defer to return an answer to your lordship's quære, whether there was a solar eclipse anno periodi Julianæ 4114. After diligent search I find that none could appear in Europe or the confines of Asia; but in the former year, 4113. September 20. feria prima, anno Nabonassar. 147. Olymp. 44. anno quarto, according to Ptolemy his tables in the meridian through Alexandria, Rhodes, and the western part of Asia minor, in the climate through Rhodes there appeared a notable eclipse of the sun, three hours and twenty-five minutes before noon, to the obscuring of nine digits: the time of the eclipse was almost two hours. In Asia minor the eclipse was somewhat greater. I shall be glad if this computation may satisfy your honor's question: if not, I am always ready to do your lordship's service, which I shall more abundantly express, if your lordship shall please to make your residence for a time nearer us. In desire and hope whereof, I rest

Your Lordship's most affectionate Servant,

JOHN BAINBRIDGE.

Oxon. Ap. 18. 1624.

I doubt not but your lordship doth remember the business of procuring Hipparchus by my lord ambassador for Venice.

LETTER LXIX.

DR. THOMAS JAMES TO MR. CALANDRINE.

Good Mr. Calandrine,

I received your last week's letter: the collection out of Stella I have, but not Stella itself, and that I will not trust an ordinary carrier with, the Lyon's addition, and the Index expurgatorius of Spain, will satisfy your longing therein: some of the first places are amended according to the prescript of that unholy Inquisition, but farther they proceed not: all the rest, and in one place a whole leaf or two, are to be expunged, but untouched in that of Lyons. We have fully finished the collation of the Opus imperfectum, hereafter more of that matter; meantime I have taken pains, for trial sake, to compare both our Basil and it with the manuscript, for one homily; I find wonderful need of a second review. I have sent you a proof of some few differences from both the printed copies, whereby you may perceive, how this book and sundry others have been tossed and tumbled by ignorant men, what, and how great mistakes, and need of a diligent review, for this is but lapping. I do send you up also, in thankfulness for Dr. Good's project, a fancy of mine, which I pray you to impart to the good bishop; if he give any liking to it, let it go forward; if otherwise, let it be remanded; it is both feasible and possible in my judgment. If Cambridge will set up, or set forward the like, I dare undertake more good to be done for the profit of learning and true religion, than by building ten colleges. I have of late given myself to the read-

ing only of manuscripts, and in them I find so many, and so pregnant testimonies either fully for our religion, or against the papists, that it is to be wondered at; religion of papists then, and now, do not agree. How many private men out of their devotion would singly be able to found such a college; much more jointly considered, but I leave all to God's providence: it shall suffice, and be a great comfort to me, if this cannot be effected, that by my lord of Canterbury's letters (which I have longed for) we may have a *quasi* college, and the whole benefit of that which is expected in Dr. Goad's refined project. I myself, by my intreaty, have set twenty or thirty a-work; how may the lord archbishop command our heads of houses, and they their company, or, at least, one out of a college or hall. I have or shall receive this week three quire of paper of my workmen, for which as they finish the quire, I lay out the money, twenty shillings for each quire: of Gu. de S. Amore I have received one quire; and so of Wickleph περὶ ἀληθείας, which is harder to read, and the other in English of Wickleph's I look for this day. Platina is almost done, Alphonsus a Castro respited a while, and Cajetan likewise, till I hear from the learned bishop.

Touching Wicelius, I thank you for your advertisement, I now perceive my conjecture fails me not, that Cassander was much holpen by him, and his judgment confirmed by reading his; but if I read his epistles, I will tell you my mind; howsoever in the interim, Wicelius is of more authority than Cassander, and his books concealed purposely, or made away quantum in illis by the inquisitors. I have ever been of Dr. Ward's mind, touching the publishing those books which they make away so fast, "ut jugulent homines surgunt," &c. Fisher De natura Dei is in one of their indices impudently denied to be his; though some one in the council of Trent say nay. Upon the fifth of Matthew is but a scantling to those great volumes which I have ready: if any man please to come hither, he may see the whole.

My lord of Meath's return and earnestness for the plot,

both before and since, as also Dr. Goad's forwardness to print ought hereabout (I pray God the news be not too good to be true) glads me much; as the sickness of my lord of Ely doth some no less.

It were not from the purpose, if Dr. Sutcliff do see this whole project of our college and purpose; and if he did turn away his mind wholly from Chelsey, I durst presume of more feasibility and possibility here of doing good.

Lastly, for the catalogue, it is a great and painful work, but hath well requited my pains, in that I find some books that I have long sought after, and could not find, as Stella of the pope's, and such like. If any thing be printed, I would print only those that are not mentioned in our present catalogue. But where is the encouragement for the printing or doing any thing?

If our Genevians had sent us over that of Gregory at this mart, how seasonable had it been to put an edge to our great business: I am sorry it came not, but see no remedy. What of the Enchiridion! nothing; my judgment you have, and it is free to alter that, do nothing at pleasure, but sure I am, some things are past question: lay aside and expunge all doubtful treatises, till our college take them in hand, which shall rivet them in after another fashion, if God give life.

I have now at length recovered the Spanish book of Mr. Boswell: the book is a commentary upon our English laws and proclamations against priests and Jesuits, spiteful and foolish enough, but especially about the powder-treason, laying it to Puritans, as Cobham, Gray, and Rawley; or to the whole state, or a policy to entrap them and their estates. I would my lord of Meath did understand the tongue, that from him the king might understand the mystery of iniquity contained in the book: no place, or time when, or where it was printed. Was he ashamed of that he did? and it seemeth it, or the like hath been divulged in many languages. But I end, and pray God, that the clergy give us not a fair denial, that is, a delay to our businesses at this session. Let my

lord prevent as wisely and timely as he can. God have you and all your's in his safe keeping, and remember my service in dutiful manner to my lord, and commendations to my cousin, with whom (if I had had the spirit of prophecy) Dr. Featly should not have coped withal, but God send the truth to take place; if the president be faulty, to be punished; if innocent, to be delivered: and so once again I bid you heartily farewell.

Your most assured Friend,

THO. JAMES.

Oxon, the 23d of
May, 1624.

If my lord of Meath, or any other there hath Wicelius, it shall be written out, unless my lord please to speak with Sir William Paddy, who was the donor of the book, and may command it to London, where it may be reprinted.

LETTER LXX.

DR. THOMAS JAMES TO THE LORD BISHOP OF MEATH.

My duty remembered unto your lordship. I am much beholden to your lordship for your last book, which I received before the Act by my good friend Mr. Calandrine; I have punctually perused it, and do render unto your lordship both common and private thanks for the same, and expect your lordship's Of the Britons' ancient Religion: wherein as I see no difficulty, so I would be glad to assist with my pains if any thing were worthy: yet of my cousin Mr. Rich. James (who remembereth himself most dutifully to your lordship) I send a taste, or essay, of what may be done by him. I will say no more of him or it, but this: that I know no man living more fit to be employed by your lordship in this kind than himself; his pains incredible, and his zeal as great, and his judgment in manuscripts such, as I doubt not but your lordship may use to the great benefit of the Church, and ease of your lordship; may there be but some course taken that he may have victum et vestitum independent from any one. This if he may have from your lordship, or by your lordship's means, I know his deserts and willingness to deserve well of the Church.

For my own business, I know not what to say, whether to go onward, or to stay. Guil. De S. Amore is transcribed, and wants but the three books from your lordship, whereof Mr. Calandrine hath given me good hopes. Wicleph De veritate is the better part done; I have hitherto laid out the money, but my purse will hold out no longer to defray the charges: if it would be so, that I may

receive the money to recompence their pains, I would not doubt before the next session, but to have most of Wickleph's works transcribed; but I fail in the burden, and refer all to God's providence and your lordship's direction, being not idle in these businesses. And so in haste, with my own and my cousin's duty to you, I end, and rest,

Your Lordship's in all duty,

THO. JAMES.

Oxon, the 27th July,
1624.

LETTER LXXI.

MR. THOMAS DAVIES TO THE LORD BISHOP OF MEATH.

Right Reverend,

May it please your lordship to take notice, that your letter of the 24th of January in London, came to my hands the 14th of July, unto which I have given due perusal; and perceiving your lordship's pleasure thereby, omitted no opportunity, neither any time, but the very day that I received it, began to lay out for those books you writ for. The five books of Moses in the Samaritan character, I have found by a mere accident, with the rest of the old Testament joined with them; but the mischief is, there wants two or three leaves of the beginning of Genesis, and as many in the Psalms, which notwithstanding I purpose to send by this ship, lest I meet not with another; yet I have sent to Damascus, and if not there to be had, to Mount Gerazim, so that in time I hope to procure another, which shall contain the five books of Moses perfectly. I sent a messenger on purpose to Mount Libanus and Tripoly, for the old Testament in the Syriac tongue, but he returned without it, and brought word that there I might have one after two months, but could not have it time enough to send by this ship. The reason why they sent it not, was, that they wanted parchment to copy one of the books, and so not being perfect, did not send it; which by the next ship, if your lordship please, I will send you. But I pray understand, that by the Syriac tongue they mean here the Chaldean; and every man tells me it is all one, the Syrians and Chaldeans being one

and the same people, but questionless the same language: therefore if your lordship mean, and desire to have the Old Testament in Chaldean, I beseech you to write me by the first over land, that I may provide it by the next ship. Also I beseech you to take knowledge that I dare not promise you to send it according to the Hebrew; for neither myself, nor any other man here, can determine it; only I must be forced to take his word that sells it me, who is a minister of the sect of the Marranites, and by birth a Chaldean, but no scholar, neither is there any to be found in these parts; but if your lordship will have me send it at adventures, though it cost dear (as it will cost ten pounds) I will do my best endeavour to send it by the first conveyance, but shall do nothing herein, until such time as I have further order from your lordship; to effect business of this nature in these parts requires time, travel being very tedious in these countries. I have enquired of divers, both Christians and Jews, of the overflowing of Jordan, but can learn no certainty. Some say it never rises but after great rain; but I met with a learned Jew, (at least so reputed,) who told me that Jordan begins to flow the thirteenth of July, and continues flowing twenty-nine days, and is some eighteen or twenty days increasing: but I dare not believe him, his relation not agreeing with the text; for harvest is near ended with them by that time; and unless you will understand by harvest, the time of gathering grapes, it cannot agree. I have also sent to Damascus concerning this, and trust ere long to satisfy your lordship in this particular, and in the calendar of the Samaritans. A French friar who lived at Jerusalem, told me that it never overflowed except occasioned by rain: whereupon I showed him the words in Joshua, chap. III. ver. 15. that "Jordan overfloweth his banks at the time of harvest:" which words are written with a parenthesis, and therefore, said he, are no part of the text; which I know is his ignorance; I could have showed him the thing plainly proved by that which he holds canonical Scripture, Ecclus. chap. XXIV. ver. 26. If I have done your lordship any service herein, I shall greatly rejoice, and shall

ever be ready and willing to do the best service I can to further the manifestation of God's truth; yea I should think myself happy that I were able to bring a little goat's hair, or a few badgers' skins, to the building of God's tabernacle. I acknowledge your lordship's favour towards me, who have not, neither could deserve at your hands the least kindness conceivable; yet the graciousness of your sweet disposition emboldens me to entreat the continuance of the same, and also the benefit of your faithful prayers; so shall I pass the better amongst these infidel enemies to God and his Christ. And so I pray God to encrease and multiply his favours and graces both upon your soul and body, making you happy in whatever you possess here, and hereafter to grant you glory with Christ; into whose hands I recommend your lordship, and humbly take leave, ever resting,

Your Lordship's in all bounden duty to command,

THOMAS DAVIES.

Aleppo, Aug. 29.
1624.

LETTER LXXII.

MR. THOMAS PICKERING TO THE LORD BISHOP OF MEATH.

RIGHT REVEREND, AND MY VERY GOOD LORD,

I WAS not unmindful, according to my promise, to send to Dr. Crakenthorp for Polybius and Diodorus Siculus, immediately after I was with your lordship: but he, attending the visitations at Colchester and Maldon, came not home till yesterday. At which time, sending my man for the books, the doctor returned answer, that your lordship shall command any books he hath whensoever you please: that he hath not Diodorus Siculus; but he sent me Polybius, and Marianus Scotus, which he says Dr. Barkham told him you desired to borrow. These two books your lordship shall now receive; and if it fall out that you be already provided of Marianus Scotus, then it may please you to let that come back again, because the doctor tells me, that after a while he shall have occasion to see some things for his use in Sigebert and other writers, which are bound in this volume with Marianus; but by all means he desires your turn should be served however. I shall be most ready to afford your lordship any service that lieth in my power, during your abode in these parts, holding myself in common with the church of God, much bound to you for your great and weighty labours, both formerly and presently undertaken in the cause of our religion. The God of all wisdom direct your meditations and studies, and grant you health, and all conveniences, for the accomplishment of your intended task. And so, with remembrance of Dr. Crakenthorp's and

my own love and service, I humbly take leave, and shall ever rest,

Your Lordship's in my best devotions and

Services to be commanded,

THOMAS PICKERING.

Finchingfield,
Sept. 9. 1624.

LETTER LXXIII.

MR. THOMAS DAVIES TO THE LORD BISHOP OF MEATH.

Right Reverend Sir,

My bounden duty remembered, &c. News here is not any worthy your knowledge; the great rebel Abassa still troubles the state, and hinders the going forward of the army against the Persian. Some few days time, news came that the vizier had given battle to the rebel, and that the said rebel had cut off twelve thousand janizaries, yet they report the vizier to have the best of the day, which most men judge to be but report: certain it is that Abassa will give them great trouble, pretending only revenge upon the janizaries for the blood of his master, Sultan Osman. The greatest villanies that ever were practised or intended, never wanted their pretences. Yet it is thought by many that this man hath done nothing without leave from the Port, otherways it is strange they had not cut him off long since; for what can be his forces against the grand signior's powers? The janizaries refuse to go to war before the rebel be cut off, or peace made with him: whereby you may observe what power the king hath over his soldiers; the truth is, they command and rule all, oppressing and eating up the poor. When I consider the estate of the Christians in these parts, yea the Mahumetans themselves that are not soldiers, then must I say, happy, yea thrice happy are the subjects of the king of England, who live in peace, and enjoy the fruits of their own labours, and yet have another and a greater blessing, the

free passage of the Gospel. I pray God we may see and be thankful for so great favours, expressing it by obedience to God, and honour to our king.

Thus, fearing that I have troubled your lordship with a slender discourse, I humbly take my leave, beseeching the Lord of lords to multiply his graces upon you, recommending you, with all yours, to God's grace and mercy, and rest,

Your Lordship's in all duty

To command,

THOMAS DAVIES.

Aleppo, 29th Sept.
1624.

LETTER LXXIV.

SIR H. BOURGCHIER TO THE LORD BISHOP OF MEATH.

My very good Lord,

I received your lordship's letter, for which I return many thanks. My journey into Ireland is of such necessity, that I cannot defer it long; though I have many motives, besides those mentioned by your lordship, to urge my stay. As for the books which you mention, I find Jordanus in vitas fratrum in the catalogue of the public library at Oxford; Mr. Selden told me he never heard of the author; if any library about London have it, or that other work of his, I will endeavour to discover them. As for the new edition of Scaliger de emendatione temporum; as many as I speak withal are of opinion that it is so far from coming out, that it is not yet come into the press. Here are already come two dry-fats of mart books, and they expect but one more; you may perceive by the catalogue what they are. Here will be very shortly some good libraries to be had; as Dr. Dee's, which hath been long litigious, and by that means unsold. One Oliver, a physician of St. Edmundsbury, of whose writing I have seen some mathematical tracts printed, and Dr. Crakanthorp, are lately dead. If there be any extraordinary books which your lordship affects, if you will be pleased to send a note of them, they shall be bought. Such news as we have, you receive so frequently, as coming from me they would be stale, which you know destroys their very essence. We have had bonfires, ringing, shouting, and also ballads, and base epithalamiums for the con-

clusion of the French marriage, and yet I am but *modicæ fidei.* Our countryman Florence McCarthye was committed to the Tower some five days since. And thus remembering my best affection to your lordship and Mrs. Ussher, I will remain,

Your Lordship's very affectionate

Friend and Servant,

HENRY BOURGCHIER.

London, (in haste)
November 24. 1624.

LETTER LXXV.

DR. WARD TO THE LORD BISHOP OF MEATH.

My very good Lord,

It was my purpose to have come to visit your lordship at Haddam to-morrow: but the truth is, upon Thursday last, before I came out of Cambridge, I was made acquainted with a business which will occasion my return to Cambridge to-morrow. I notwithstanding brought with me the manuscripts of Bede's Ecclesiastical history which I have of Sir R. Cotton's, and have sent it unto you by this bearer Walter Mark: I will expect the book from you, when you have done with it, for that I would keep it till Sir Robert restore a book of mine, which he had of Mr. Patrick Young. I had purposed to have borrowed also out of our university library, Simeon Dunelmensis, but I find that I am deceived, in that I thought it had been his History or Chronicle, but it is only the history of the church of Durham, and of the endowments of that church, and not his history of England. And thus, sorry that my occasions will not suffer me to see your lordship this time; and with my kind salutations to Sir Gerard Harvy and his lady, with thanks for my kind entertainment when I was there; I commend you to the gracious protection of the highest Majesty.

Your Lordship's in all observance,

SAMUEL WARD.

Much-Mondon,
Jan. 2. 1624.

LETTER LXXVI.

THE BISHOP OF MEATH TO DR. SAMUEL WARD.

Good Mr. Doctor;

I received by W. Marks your ancient Bede, which I suppose did sometime belong to the church of Durham: as soon as I have compared it with the printed book, I will not fail (God willing) to send it you safe back again. As for Simeon Dunelmensis his History of the church of Durham (which is in the public library of your university) I would entreat you to borrow it for me; however it hath not proved to be the chronicle which I at first desired; for I have a great mind to see and transcribe all that hath been written by Simeon and Turgotus Dunelmensis. Turgotus (I hear) is with Mr. Tho. Allen of Oxford, and (if my memory do not much deceive me) at my being in England the last time before this, you told me that you had begun to transcribe the Annals of Simeon Dunelmensis, which continue the History of Bede. I pray you, if you know where those Annals may be had, do your best to help me unto them. I could wish that Mr. Lisle would take some pains in translating the Saxon annals into our English tongue; for I do not know how he can more profitably employ that skill which God hath given to him in that language. If I had any opportunity to speak with him myself, I would direct him to five or six Annals of this kind, (three of which belonging to Sir Robert Cotton, I have in my hands at this present) out of which there might be one perfect Annal made up in the English tongue, which might unfold unto us the full state of the

Saxon times. But how that gentleman's mind stands affected that way, I know not; the feeling of his mind therein I leave to you. And so, commending all your good endeavours to the blessing of our good God, I rest,

Your most assured Friend,

JA. MID.

Much-Haddam,
Jan. 4. 1624.

LETTER LXXVII.

SIR HENRY BOURGCHIER TO THE LORD BISHOP OF MEATH.

My very good Lord;

I received your lordship's letter, which was most welcome to me, and much more the news of your recovery, which was delivered to me by Mr. Burnet, and by me to some others of your friends, who were no less glad than myself. I am afraid that you converse too much with your books; I need not tell you the danger of a relapse. This news which I sent your lordship deserved not thanks, because vulgar and trivial: that of the death of Erpenius is but too true, and is much lamented by learned men in all places, for the cause by your lordship truly expressed; he died of the plague. Mr. Briggs was gone from London some three days before the receipt of your lordship's letter. But I will write to him that which I should have delivered by word of mouth, if he had tarried here.

In the collating of books your lordship hath made a good choice, that being a fit study in time of sickness, as not so much employing the mind as other studies. As for Bede, I doubt the collation of him will be scarce worth your labour: for as far as I went, they seemed rather to be variantes lectiones, than material differences, a very few excepted. To make use of my collations, your lordship shall not want the Heydelburg edition, which I will take care to have sent unto you.

I have been this morning with Mr. Patrick Young, who cannot give me satisfaction concerning those books till he have been in the prince's library. For the nameless Annal,

I conceive that your amanuensis mistook your meaning; for where you say that it begins at the year of our Lord DCCXLIV. and ends in the year MC. I cannot see how Asserius Menevensis could be the author of most of it: Mr. Young will make search for it, and return an answer as soon as conveniently he may. As for Asserius de rebus gestis Alfredi, he tells me that they have only a transcript of it; but Sir Robert Cotton hath an ancient copy; the same he tells me of Florentius Wigorniensis, and Simeon Dunelmensis. Of Eusebius's Chronicle they have three or four copies; and if you please you shall have all of them, or which you please. Sir Robert Cotton doth daily augment his store; he hath gotten lately a book of St. Edmund Bury. By the next return I hope to send the books which you desire, and perhaps to play the carrier myself. There is a rumor of the adjournment of the parliament till April, but no proclamation yet come forth. There is a new secretary, Sir Albertus Morton, to be sworn in the place of Sir George Calvert. I have not heard any thing out of Ireland since my last to your lordship. Mr. Young tells me that he received lately a letter from Paris from one Lucas Holstenius, a young man whom I mentioned sometime to your lordship, being acquainted with him here in London the last year: he writes to him that a Jesuit there doth publish a new edition of Eusebius in Greek and Latin; for the furtherance of which work, Mr. Mountague and Mr. Young send thither their notes and observations upon him. Petavius is busy about his work De emendatione temporum, which will shortly come abroad. Holstenius is printing Scylax, Artemidorus Ephesius; with divers other old geographers, some of which were heretofore published by D. Hæschelius; and some till now never published. I doubt not but D. Ryves hath sent your lordship his answer to the Analecta. I have read him over, and approve the work, but not in every particular; as where he makes[a] Sedulius, among others, to be one of St. Patrick's forerunners in the plantation of Christian re-

[a] Pag. 46. lib. 2.

ligion in Ireland. I do not see how that can be; the best authors making him contemporary, if not later than St. Patrick. Some other passages I could censure, both of ancient and modern times; but I will spare that labour till our meeting. In the mean time, with the remembrance of my love and service to your lordship and Mrs. Ussher, and my heartiest wishes and prayers for your health, I will remain

Your Lordship's most affectionate Friend

And Servant,

HENRY BOURGCHIER.

Lond. Jan. 17.
1624.

LETTER LXXVIII.

MR. RALPH SKINNER TO THE LORD BISHOP OF MEATH.

RIGHT REV. IN GOD, AND CORDIALLY RELIGIOUS;

YOUR lordship knows right well that trivial adage, that there is no fishing to the sea, nor mines of silver and gold like to the Indies: yet no fisher, when he fished, did ever draw up all fish in his net, and no mud, gravel, or stones; nor no pioneer did ever dig up all pure trench, or without some ore intermixed therewith. The same befalls me in the works of Maymon, the ocean of all Jewish learning, the quarries of silver and gold, whose (תודו עד הודו) fame surpasseth the Indies; for his wine is mixed now and then with water, and his silver with some dross. All is not fish that comes to the net, nor all is not gold that glisters. What must I do then? Shall I reject Maymon, full of good mammon, for some few errors? Or, shall I not rather separate the errors from Maymon, and present you with his golden mammon? for so the ἁλιεὺς[a] ἀνθρώπων (לקח נפשות חכם id est, "He[b] that winneth souls, is wise:") the true fisher of men, the wise catcher of souls, my Lord and Master, hath taught me to do, imitating the fishers, whose custom is to gather[c] the good into vessels, and to cast away the bad and putrid; and to play the skilful goldsmith in the purging the tradition from the precept, as He hath taught

[a] Mat. chap. 4. ver. 19.
[b] Prov. chap. 11. ver. 30.
[c] Mat. chap. 13. ver. 48.

me[d], discerning inter τὴν ἐντολὴν mandatum, which was this, "honour thy father and thy mother;" and inter τὴν παράδοσιν traditionem, which was this, when any one saith to his father or his mother, "Korban[e] est quo juvari debebas a me." That the reader then may make a profitable use of Maymon, he must observe his errors, and his good things.

His errors be these six;

I. That[f] the stars and celestial spheres have life and knowledge. This error is gross, it needs no confutation.

II. That God did never repent him of a good thing, or retreat his words, but only once, viz. when he destroyed the just with the unjust, in the destruction of the first temple. He forgot himself, of that he said in the first chapter, viz. "That[g] no accidents are incident unto God, that he cannot change; that he is not as man that lies, or the son of man to repent; but one that keepeth his fidelity for ever."

III. That[h] all Moses' law is perpetual. He understood not that the ceremonies were buried in Christ's grave[i]; that, the substance come, the shadow must vanish.

IV. That[j] man hath free will to do good or evil. But we know that the preparations of man's heart are of God; that we are not able, as of ourselves, to think a good thought; and that τὸ θελεῖν, and τὸ ἐργεῖν comes from him: if the preparation then to a good thought, if the good thought itself, if the willing and doing of good be of God, wherein have we free will?

V. That[k] the promises of God mentioned in the Prophets, are for things temporal, to be fulfilled in this life

[d] Mat. chap. 15. ver. 5.

[e] Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. Mark, chap. 7. ver. 11.

[f] Maym. Tract. Fund. 1. chap. 3. sect. 9.

[g] Maym. Tract. Fund. 2. chap. 10. sect. 4.

[h] Maym. Tract. Fund. chap. 9. sect. 1.

[i] Dan. chap. 9.

[j] Maym. Tract. Repent. chap. 5. sect. 1, 2, 3, 4. &c.

[k] Maym. Tract. Repent. chap. 8. sect. 7. and chap. 9. sec. 2.

in the days of the Messiah. But "we[l] know that the Son of God is already come, and hath given us an understanding that we might know him that is true." The word παράδοσις, or tradition, is thirteen times found in our testament; but ἀποδοχὴ, or cabala, his correlative, comes but twice: "This[m] is, πιστὸς ὁ λόγος, a faithful and firm saying, καὶ πάσης ἀποδοχῆς ἄξιος, et omni cabala seu acceptatione dignus." As if he should say, if there be any cabalistical doctrine worthy undoubtedly to be received, it is this, "That Christ Jesus came into the world," &c. This is our Christian cabala then, that the Messias is already come, and that he is a spiritual king; not such a temporal one as they would have him, for he refused to be made such a king: and that the temporal blessings and promises were made to allure, and lead them as children unto the spiritual.

VI. That[n] the kingdom descended to Salathiel, of Jeconias's posterity, upon Jeconias's repentance. But St. Luke[o] hath taught us, that Salathiel was the natural son of Neri, not of Jeconias, but yet said to be his son, in that he was his successor in the kingdom. And Jeremy tells us, that Solomon's heir failed in Jeconias's dying without children, by which means the kingdom was devolved on Nathan, Solomon's brother.

These six errors avoided as rocks of shipwreck to the reader, and his traditions distinguished from the commandments, the reader may make with me this sixfold good use of Maymon.

1. His Hebraisms, which I have noted in the margin.

2. The Pirke Avoth, פרקי אבות; the capital apothegms, and the wise sentences of the rabbies of Israel, which are marked out in the margin with an hand, thus ☞.

3. Talmudical sentences and phrases, expounding the New Testament in some places.

[l] 1 John, chap. 5. ver. 20.

[m] 1 Tim. chap. 4. ver. 9. and chap. 1. ver. 15.

[n] Maym. Tract. Repent. cap. 7. sect. 6.

[o] Luke, chap. 3. ver. 27.

4. Places of Scripture otherwise expounded than by Munster, Tremellius, Junius.

5. The judicial laws and punishments inflicted by the Sanhedrim, or Consistory, for every particular sin.

6. Rabbinical common places.

Now of these six in order. The two first whereof being either written or pointed out by the finger in the margin, I shall not need particularly to rank them together in order, because of prolixity; it is enough for them "digito monstrari et dicier hæc sunt" ☞. In the third place we are to speak of Talmudical sentences: it is observed of the learned, that there be five several dialects or proprieties of speech in the New Testament. 1. The common Attick Greek. 2. The Septuagint Greek. 3. The apostolick Greek. 4. The Hebraisms noted by Beza first, then by Drusius in his Lib. Præter. And yet as many more may be noted. 5. The Talmudical phrases, of which I am now to show those that I have noted out of Maymon's first book.

First, of sealing to life or to death. As Christ was sealed, "Him[o] hath God the Father sealed, ἐσφράγισεν·" So must Christians be; "Who[p] also hath sealed us," internally; for it follows, "and given us the earnest of his Spirit in our hearts." And externally: "The[r] number of them that were sealed, 144000 of all the tribes of the children of Israel," of each tribe twelve thousand. So verse 3. "Hurt not the earth, till we have sealed the servants of our God in their foreheads." To these and such like places, Maymon gives light thus: "Even[s] as they do examine and poise the righteousness of man, and his iniquities, in the day of his death; so yearly do they counterpoise the iniquities of every particular man that comes into the world with his righteousness, on the holy day, which is New year's day. He[t] that is found righteous,

[o] John, chap. 6. ver. 27.

[p] ἐσφραγισάμενος ἡμᾶς. 2 Cor. chap. 1. ver. 22.

[r] Rev. chap. 7. ver. 4.

[s] M. Tract. Repent. chap. 3. sect. 3.

[t] "I would thou wast hot or cold, but seeing thou art lukewarm, I will spue thee out of my mouth."

is sealed unto life; and whosoever is found wicked, is sealed unto death: but those that be neuters, between both, them they suspend until the day of expiation; if they repent, they are sealed up to life; but if not, they are sealed up to death." Out of which words, and laudable custom of the Jews, note with me a double sealing to life, or to death, proportionable to the double person, viz. the righteous, or the wicked. 2. Observe the two times of this sealing, in the " day of a man's death," and on " New year's day," that is, on the first day of September during one's life. Kimchy, on the ninth of Ezek. ver. 4. on these words, " Mark a mark on the foreheads of those men that sigh," comments thus: " Make a sign or writing; he commands that they mark with ink on their foreheads, the men that sigh and cry, for a sign, that the destroyer shall not come near unto them. And this sentence is like the sentence of the blood of the passover in Egypt, which was for a sign or mark: only this of Ezekiel was in vision of prophecy. And our rabbies, of blessed memory, have expounded the word Tau, which signifies a mark, to be the letter called Tau. The holy blessed One commanded Gabriel to write upon the forehead of the righteous, a mark or letter (Tau) made with ink; but on the forehead of the wicked, a mark (or Tau) of blood. Now, why did he make a diverse mark? Rab. maketh answer, Tau tichieh, and Tau tamuth, that is, the one mark, or Tau, stands for Tichieh, thou shalt live; and the other mark, or Tau, stands for Tamuth, thou shalt die. But Rabby Samuel saith, Tau stands for Tamath, perfect is the righteousness of the fathers; for those men were the righteous of Jerusalem, which sighed and cried for the abominations thereof." Thus far Kimchy. Now that the full lustre of the place may be had, we will parallel these four places together, St. John, Ezekiel, Kimchy, and Maymon.

St. John Rev. chap. VII. ver. 3.

ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

Ezek. chap. IX. ver. 4.

והתוית תו על־מצחות האנשים הנאשים והנאנקים על כל התועבות

Kimchy, on Ezek. chap. XI. ver. 4.

this mark or Tau was	1. דיו	תו	the mark	1.	of ink.
	2. דם			2.	of blood.
	1. תחיה	תו	the Tau	1.	of life.
	2. תמות		or mark	2.	of death.

Maymon:

Whosoever was found	1. צדיק	righteous	was	לחיים	1.	sealed to life.
	2. רשע	wicked		למיתה	2.	sealed to death.

The marking then that Ezekiel and Kimchy speak of, is the sealing that St. John and Maymon speak of; and those that sigh and cry for the abominations of Jerusalem, are those whom St. John calls the servants of our God, and Maymon names them the righteous; and both Maymon and St. John tells us, that the true marks, signs, and seals of a Christian, be repentance and righteousness: which marks, they that have them, are sealed and appointed unto life; and that impenitency, and want of righteousness, be the marks of the wicked, designing them to death. Kimchy, on the CXXXIII. Psalm, saith, that on the forehead of the priest, Aaron and his successors, between the eye-brows, was made a mark when he was anointed high priest (כמין כף יונים) like the Greek κ or χ, which letter, or mark, χ, stood, no doubt, for *χριστὸς*, whereof the high priest was a type. And Rabbi Shelemo Jarki saith, on these words: "Thou[x] shalt pour the oil of unction on his head, and shalt anoint him in this manner." Also this anointing was made after the manner or fashion of χ: for Moses put the oil upon his head, and between his eye-brows, and made the letter χ with his finger. So

[x] Jarki on Exod. chap. 29. ver. 7.

on the seventh verse, on these words, "and unleavened cakes anointed with oil," he comments thus: "After the frying of those cakes, he anointed them after the manner of χ, the Greek Cappa, or χ." This χ on the cake of bread, was, no doubt, to teach us that Christ was the true manna that came down from heaven, the bread of life.

1. Of the typical sense of the blowing of the trumpet on New year's day; "Awake[y] to righteousness, and sin not; for some have not the knowledge of God." "Awake[z] thou that sleepest and arise from the dead, and Christ shall give thee light." Some think this place is taken out of Isaiah, chap. LX. ver. 1. and some out of Isaiah, chap. XXVI. ver. 19. as Beza doth. Drusius approves Georgius Syncellus's opinion, that it is taken out of the Apocryphas of Jeremy. But Maymon enlightens this place fully in his third chapter of Repentance, sect. 4. thus: "That it was the custom of the Jews to blow the trumpet on every New year's day, and the cryer to cry: Awake thou that sleepest; like John the crier, Repent, and amend; for the kingdom of heaven is at hand. His words be these; although that the blowing of the trumpet in the beginning of the year, is the ordinance of the Scripture[a], yet there is one thing or matter signified, or intimated thereby; as if one should say, Awake you sleepers from your sleep, and ye soporiferous sluggards, arise from your drowsiness, search into your works, and return by repentance, remembering your Creator. These that forgot the truth, by reason of the vanities of the time, wandering all their years in vanity and toys, which neither profit nor deliver, look into your souls, and make good your ways and your actions; and let each of you forsake his evil ways, and his thought that is not good." Thus far Maymon. The blowing of the trumpet, then, is a lively type of repentance, and newness of life, to begin on New year's day; and of awaking and rising

[y] 1 Cor. chap. 15. ver. 34. [z] Ephes. chap. 5. ver. 14.
[a] Lev. chap. 23. ver. 24.

from the sleep of sin, whereof St. Paul speaks. Kimchy, on Psalm LXXXI. ver. 4. "Blow the trumpet in the new moon, in the time appointed in our solemn feast day," comments thus: "This psalm was sung every New year's day in the temple, and the blowing of the trumpet is mentioned in it; the meaning whereof is, that our fathers rested from their service, and ceased from their labours in that day: for this psalm spoke of the going of our fathers out of Egypt, which was on the eve of the fourteenth day of Nisan, or March." Out of which words of Kimchy's and Maymon's compared together, note with me, that the Jews had two New year's days; one on the first of September, of which Maymon speaks, in which the blowing of the trumpet signified waking to repentance; the other on March 14. at even, of which Kimchy speaks, in which the blowing of the trumpet proclaimed the memorial of their deliverance out of Egypt; for the Jews had two years, *annus civilis, et naturalis*, which began the first of September. And the first word of the Bible, *per metathesin literarum*, seems to prove it, God created in the beginning, בראשית that is, בא תשרי in the first of September. And *annus sacer*, which began on the fourteenth of Nisan at even: "This month shall be unto you, the first among the months of the year." I thought good to note this, that the reader might not think that the Rabbies do jar amongst themselves.

3. Of this phrase, why Abraham is called God's friend, "And[b] he," id est, Abraham, "was called the friend of God:" it seems St. James alluded to that of Isaiah, chap. XLI. ver. 8. "The seed of Abraham my friend." Now why Abraham was called God's friend St. James particularly opens not unto us. Rabbi Shelemo Jarki saith, God saith, "Abraham, my friend," for that he did acknowledge me out of love, and not for the rebukes and disciplines of his fathers. Kimchy saith, for that he loved me, and did adhere unto me, and went forth from among the worshippers of graven images and idols; which exposition

[b] James, chap. 2. ver. 23.

suits well to the prophet's precedent words. And Rabbi Abben Ezra saith, Remember Abraham that came away from the idolaters. Neither is he called [Ahub] a friend passively, but [Oheb] a friend actively; not beloved, but a loving friend, or lover; for it is an action which passeth or goeth out of the lover or agent cleaving unto the beloved, which is the patient. Maymon in his tractate of Repentance[c], makes plain this matter unto us. Men serve God three manner of ways, and have a threefold intent in serving him. 1. Some fear God for fear of punishment, that he should not bring upon them in this life the curses written in the law, nor cut them off from the life to come; this is a good service, but yet none of the best: for women and children for the most part serve God thus. 2. Some serve God for hope of reward, that all the blessings promised in the law may come upon them in this life, and that afterwards they may have everlasting life[d]. This is also a good kind of service, but none of the best; for that it is mercenary, and servants serve their masters for hire. 3. Some serve God for meer love, "non formidine pœnæ, nec spe præmii, sed veritatis amore;" and this is the excellent kind of serving of God, which every wise man cannot attain unto; for it was the dignity of Abraham our father, whom the holy blessed God called his friend[e] or lover: for that he did not serve him for fear or reward, but out of his love. Now what is this excellent love? But when we are even sick of the love of our God, always musing on his love, as a lover that is sick of the disease of love, in all his actions doth nothing but muse on his beloved. And as the spouse in the Canticles was sick with the divine love; the whole book being nothing but a lively parable of this excellent kind of serving God in love.

4. Of a periphrastical speech, or describing of God, out of Genesis, chap I. "And he said, let there be light, and

[c] Cap. 10. sect. 2, 3.
[d] Maym. Tract. Repent. chap. 10. throughout.
[e] James, chap. 2. ver. 23.

there was light;" and out of Psalm XXXIII. ver. 9. the rabbins describe God thus: "He[f] that did but say, and the world was." So the centurion styles Christ, "ἀλλὰ[g] *μόνον εἰπὲ λόγον*, do but say the word only," thou that art the word, "and my servant shall be healed:" by which epithet he proves Christ to be God and Creator. 2 Cor. chap. IV. ver. 6. *ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι.* and Luke, chap. V. ver. 5. and Mat. chap. IV. ver. 3.

5. Of the parable of the strange sheep found, or the joy for the repenting sinner: "If[h] a man hath an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains and seek that which is gone astray; and when he hath found it, he rejoiceth more over that sheep than over the ninety-nine which went not astray." And St. Luke addeth, "That joy shall likewise be in heaven over one sinner that repenteth, more than over ninety-nine just persons, which need no repentance." This stray sheep is the unrepenting sinner, the finding of him is his returning by repentance; the joy is in heaven before God and his angels for his repentance. All this Luke expounds thus: "Likewise[i], I say unto you, that there is joy in the presence of the angels of God over one sinner that repenteth:" and[k] lastly, he shows the occasion of the parable, viz. the murmuring of the scribes and pharisees against Christ; "This man receiveth sinners, and eateth with them;" which thing they despised: and therefore Matthew saith: "Take[l] heed ye despise not one of these little ones," the repenting sinner, viz. and then tells the parable that their conversion is to be joyed at and not to be despised. Maymon in his tractate of Repentance[m], openeth all this excellently: "Let not a man that is a true repentant think that he is far from the dignity of the righteous, because of

[f] מישאמר והיה העולם Maym. Tract. Fund. cap. 2. sect. 2.

[g] Mat. chap. 8. ver. 8.

[h] Mat. chap. 18. ver. 12. and Luke, chap. 15. ver. 7.

[i] Luke, chap. 15. ver. 10.

[k] Ver. 1, 2.

[l] Chap. 18. ver. 10.

[m] Chap. 6. sect. 4.

the iniquities and sins that he hath committed. The matter is not so, but he is beloved, and one that the Creator takes joy in as if he had never sinned; and not that only, but his reward is great, for he hath tasted the taste of sin, but now he hath left it and subdued his ill affection. The wise have said, the place in which true repentant sinners stand, the most perfect righteous men are not able to stand therein, that is to say, that their dignity is greater than the dignity of these righteous ones who have never sinned, because that they have subdued their affections or concupiscences more than these." And in the same chapter, sect. 8. he saith that it was accounted an absolute sin for any one to say unto a true penitent sinner, "Remember thy first works," &c. Kimchy on the LVII. of Isaiah, ver. 19. on these words, "Peace, peace to him that is far off, and to him that is near;" comments thus: "By him that is far off, is meant the sinner that repents, and by him that is near, the righteous. And from this place they have taught and said, The sinners that repent are greater than the righteous, as is said to him that is far off, and to him that is nigh; first to him that is far off, then to him that is nigh. By far off is meant, that was far off, but now is become nigh; and by nigh is meant he that was nigh already: that is, as St. Paul expounds Isaiah's words, both to Jew and Gentile: "He[n] preached peace to you which were far off, and to them that were nigh;" and ver. 13. the Gentiles viz. which were sometimes far off, are now nigh; as Christ saith, "Publicans and sinners shall enter into the kingdom of heaven before the scribes and Pharisees." And Maymon opens his meaning more fully: Sin[o] is of a separating nature; your sins have made a partition between you and me; but repentance is of a conjoining and uniting nature, making the sinner to day nigh unto God, who yesterday was far off.

[n] Ephes. chap. 2. ver. 17.

[o] Repent. chap. 7. sect. 6.

6. In the resurrection "they[p] neither marry, nor are given in marriage, but are like unto the angels of God in heaven." Maymon in his eighth chapter of the tract of Repentance, sect. 2. saith, that the first wise men have said, there is not in the world to come, neither eating nor drinking, nor use of marriage-bed; but the righteous sit with their crowns on their heads, enjoying the glorious splendour of the divine Majesty, and are like unto the ministering angels. It is worth observing how that Christ confutes the errors of the Sadducees (who thought there was no resurrection) out of the ancient sayings of their own Talmudical doctors. And Maymon gives the reason of this apothegm: "There is no eating or drinking in the world to come; ergo, they neither marry, nor are given in marriage." Thus it is observable how Christ, disputing against the Jews about the resurrection, doth prove the resurrection out of their own Talmudics, and in proving it, he doth approve those sayings; and in approving them, doth reprove the Sadducees for denying it.

7. Of eating, drinking, feasting in heaven, and such-like speeches: Christ saith, "Now[q] I tell you, from henceforth I will not drink of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father." "And[r] I say unto you, that many shall come from the east, and from the west, and shall sit down in the kingdom of heaven with Abraham, Isaac, and Jacob." Maymon in his tractate of Repentance[s], opens this and the like speeches unto us, saying: "In the world to come there is neither eating nor drinking, nor any one thing of the things which happen unto bodies in this world." Again; everlasting life is called by eleven names in the Old Testament parabolically, which he there reckons up. And the wise men have called it metaphorically by two; that is, 1. The world to come. 2. That good

[p] Mat. chap. 22. ver. 30. Luke, chap. 20. ver. 35. Mark, chap. 12. ver. 25.

[q] Mat. chap. 26. ver. 29. Mark, chap. 14. ver. 25. and Luke, chap. 22. ver. 18.

[r] Mat. chap. 18. ver. 11.

[s] Chap. 8. sect. 2. and 4.

feast, or banquet, that is prepared for the righteous. These two last we find in the New Testament, Καὶ[t] ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, and in the places afore alleged: whereas they have said (saith Maymon) that the righteous do sit; by way of enigma, or riddle, they have said it, meaning that the souls of the righteous are found there without labour, molestation, or weariness.

8. Of forgiveness of sins neither in this world nor the world to come. "Blasphemy[u] against the Holy Ghost shall never be forgiven in this world, nor in the world to come," id est, shall never have forgiveness οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, but is guilty of eternal damnation, as St. Mark expounds the Hebraism, "Whatsoever[v] ye bind on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven." Maymon in his tractate of Repentance, hath the like speech; "There[x] is a sin which is punished in this world, and not in the world to come; there is a sin which is punished in the world to come, and not in this world; and there is a sin which is punished both in this world, and in the world to come."

9. "Wilt[y] thou at this time restore again the kingdom to Israel?" This phrase is frequent with Maymon in his tract of Repentance, where he saith, "That[z] the world passeth away, only the kingdom must first be restored unto Israel."

10. "For[a] the fashion of this world passeth away." So 1 John, chap. II. ver. 17. "The world passeth away." So Maymon in his tract of Repentance, saith, "That[b] this world after his fashion passeth away." And there he makes as it were a threefold world: 1. This present world. 2. The day of the Messiah. And 3. the world to come, or everlasting life. And he explaineth himself,

[t] Mark, chap. 10. ver. 30.
[u] Mat. chap. 12. ver. 32.
[v] Chap. 3. ver. 29. Mat. chap. 18. ver. 18.
[x] Chap. 6. sect. 1.
[y] Acts, chap. 1. ver. 6.
[z] Chap. 8. sect. 7.
[a] 1 Cor. chap. 7. ver. 31.
[b] Chap. 9. sect. 2.

that by this present world, he means the kingdoms and monarchies which do captivate and afflict Israel, the last of which being taken away, then shall begin the world of the Messias; he means, as Rabby Abraham Tzebang, a Spanish Jew, hath expounded in his bundle of Myrrh, on the first of Genesis, that after 5600 years of the world expired, and before the end of the 6000 year (in which they say the world shall end); in this interim, I say, of 400 years (in which time we now live) shall be the fall of Rome, which they call Edom typically, and that then redemption shall come in to Israel. And this is Maymon's meaning here when he saith, that the first wise men have said that between this world (of the monarchies, viz.) and the days or times of the Messiah, there is not any space or let, but only this, that God causes first the kingdoms to pass away, that is, the last of these monarchies that afflicts Israel, must pass away; which is the idolatry of Rome that hinders the Jews from believing in Christ.

11. "The[c] God which is blessed for ever:" so Rom. chap. I. ver. 25. "The Creator blessed for ever:" so, Rom. chap. IX. ver 5. "God over all blessed for ever." This phrase, which St. Paul useth so frequently in his epistles, is infinitely used in Maymon and all the rabbins, and therefore is become one of their rabbinical abbreviatures "הקבה God holy and blessed for ever."

12. "Blessed[d] be God the Father of mercies." So Maymon ends his book of knowledge: "Blessed be the God of mercy;" it were more significantly translated, the God of commiserations, as Drusius hath well observed; for *Πάτηρ ἐλέων* is the Father of mercies; *Πάτηρ οἰκτιρμῶν* is the Father of commiserations, answerable to Maymon's Syriac word רחמנא whose fatherly bowels yearn with a natural *στοργὴ* of pity and compassion towards his.

13. He[e] whom St. John calls so often in the Revela-

[c] 2 Cor. chap. 11. ver. 31. [d] Ibid. chap. 1. ver. 3.
[e] Rev. chap. 1. ver. 20. and chap. 2. ver. 1. 8. 12.

tions ἄγγελος ἐκκλησίας, the angel of the church; is called by Maymon in his first chapter of the fundamentals of Moses' law, sect. 9. שליח צבור the messenger, legate, apostle, minister of the church or congregation. There he saith that God appeared in Mount Sinai, (when he gave the law) like to the angel or minister of the church or congregation, wrapped in garments.

14. Christ saith twice, Luke, chap. III. "It is written," and once, "It is said." And so St. Paul often useth this phrase, "The Scripture saith;" but they seldom or never tell you in what book it is written or said, or in what chapter, or in what verse. The same phrase is as frequent with Maymon: he saith, "It is said, It is written," or, "The Scripture saith," whensoever he bringeth any place of Scripture for to prove his assertion. Now the reason why he never cites the section, chapter, or book, is for that the Jews have always been so ready and pregnant in the Scriptures, as that they need not cite the book, chapter, or verse. For this their expertness in the Scriptures they were called Sopherim, scribes or numberers of the law. They have told us that there be fifty-four parashioths or sections in Moses's law, of which they do here join together the two shortest, and so in every year they read over Moses's law, ending on the last day of the feast of tabernacles; every sabbath-day reading in the synagogue a whole section. They set down the number of the verses of every book, as namely, Genesis hath in it 1534 verses. The midst of the book is at these words: "And by thy sword thou shalt live." The sections thereof be twelve. The Sydrim, or lesser sections be forty-three. The number of the letters of Genesis be 78100. And Hakmi tells us on the first of Genesis, how many alphabets there be in the law, viz. 1800. And so I could run through all the other books. But I must not be tedious.

Now methinks I hear some ignorant scholar object, such an one as Jude speaks of, who condemns and speaks ill of those things which he knows not, and corrupts those things he also knows; to what end and purpose serves

this great and needless labour of the rabbies, in numbering up of the books, verses, sections, words, and letters? I answer; They serve us for exceeding great use, especially in these our days, in which God did foresee popelings would go about to prove that the Scriptures were corrupted, and that then we must of necessity have another judge, viz. the pope. If I should grant this argument, made by the pope's champion, Pistorius, that the Scriptures were corrupted, and that therefore we must have another judge; yet doth it not follow that the pope must be he; but contrary wise, that of all other the pope must be excluded from being judge, for that he is a party. But we constantly deny the corruption of the Scriptures, which they affirm, and endeavour to prove by the 848. *variæ lectiones,* and by the Keries and the Cethists. And we answer, that variety of reading argues not any corruption, but ingenuity and plentiful fruit of the Spirit of God, done only in obscure places for illumination: for we can prove out of the Nazarites and Sopherims, every word and letter to have been through God's singular providence, numbered up, and so kept by them thereby from corruption: upon which point Pistorius the pope's champion durst not dispute with a learned man of our land. For howsoever the Jews were *male legis observatores,* yet were they *boni servatores et custodes,* true keepers of the oracles of God committed unto them; and how did they keep them but by numbering up every word, letter, and verse, that so it being left unto posterity on record, we might prove the purity of the Scriptures by their Nazaretical books against the foisting papists, who do nothing but foist in and corrupt all things, not only the Greek fathers, but even the Targums and comments of the rabbins in all those places and expressions that make against Rome in Buxtorff's Bible lately set forth. As for example: "And[f] her," id est, Edom's "rivers shall be turned into pitch." Jonathan the Chaldee

[f] Isaiah, chap. 34. ver. 6.

paraphrast, that wrote long before Christ, comments thus: "And the rivers of Rome shall be turned into pitch." Rabbi David Kimchy cites this Chaldaical exposition, and confirms it, saying, that all the section is spoken against Edom, that is, Rome. And Elias Levita in his Methurgaman, in the word Roma, cites the Chaldee paraphrast so against Rome, and so doth Munster. All these follow the true and best Bamberg's Bibles. But in Buxtorff's Bibles lately set forth (which follows the third edition of Bamberg's Bibles that be purged) there the word Rome is left forth in the Targum, and in Kimchy's Comment; and four times in Rabby Shelemaes, and Kimchie's Comments, instead of the word Edom, by which they mean Rome, they have put the word Javan, that is, Greece, and once the word Cuthith, that is, Samaria. And in the thirty-fifth chapter, four times the word Cuthith, Samaria. So Rome is both Samaria and Greece, and in other places Persia, and a "mess of wax." And on the sixteenth verse of the XXXIV. of Isaiah, Kimchy comments thus: whosoever will see into the destruction of Rome, let him search over the book of Jehovah, and wade in, &c. in Bamberg's Bibles. But in Buxtorff's Bible you have no more but these words, "whosoever will see into," leaving out the words of Kimchy, "the destruction of Rome;" and doth not tell one that he must see, for that they would have the reader blind, and not to see Rome's fall, which for all this their legerdemain with scholars, must yet in the end be sacked with sword, and burnt with fire, for her idolatry and filthiness[g]. Now for that the Romans came of the Edomites, as himself saith on Obadiah; and the Edomites came of Esau[h], otherwise called Edom, of his red pottage; therefore they by Edom mean Rome and the Roman Antichrist, whereof Esau was the type of his brother Jacob, the type to the elect; which agrees with that of the apostles[i]. And again, what can be plainer in mysteries, than to wrap

[g] Rev. chap. 17. [h] Gen. chap. 36. ver. 9.
[i] Rom. chap. 9. Heb. chap. 11.

up the thing typified in the name of the type itself, as is done in this word, אדום that is רומא, Edom, that is, Rome: the two letters D and R, which is very frequent in the Scripture, being changed.

15. "But[k] I say unto you, that of every idle word that men shall speak, they shall give an account in the day of judgment." Maymon saith: "The wise have said, even the light, and idle, or wanton speech that is in secret or private between the husband and his wife, the Lord will give even judgment upon that." And Maymon saith, that this was a cabbala grounded on the fourth of Amos, ver. 13. "Who declareth unto man what is his secret thought or speech." Mameshico, the Septuagint have on purpose by a metathesis or transposition of letters made thereof one word, Hammeshico, and translated it τὸν Χριστὸν αὐτοῦ, showing unto man that his Messiah or Christ, for that the Agadah annunciation evangelization of the Messiah to the Gentiles, was one of the greatest secrets of God, reckoned up there by Annas. It is one of the thirteen places of Scripture which the Septuagint did of purpose change, for the reason alleged, as I conjecture. It is not therefore a corruption of the place, as some do unjustly accuse them, but a witty mutation and signification, done by them of purpose to teach us Gentiles to know the Messiah, who then, when they translated this, was unknown to us. Mark how Christ still confutes the rabbies of the Jews by the sayings still of their own Talmudics: and here by an argument taken *a minore ad majus* thus; If a man by the saying of your doctors, must give an account of every idle word, much more for a blasphemy; but the first is true out of your doctors, *ergo* the second. For they had spoken blasphemy against Christ, "That[l] he cast out devils by Beelzebub," which was the occasion Christ alleged this Talmudical sentence against them.

16. Christ having condemned the Jewish rabbins for swearing, teacheth them out of their own books of ethics,

[k] Mat. chap. 12. ver. 36.

[l] Mat. chap. 12. ver. 24.

that swearing was forbidden in a rabbi, saying, "But[m] let your communication be, yea, yea, and nay, nay; for whatsoever is more than these, cometh of evil." "But[n] above all things, my brethren, swear not; but let your yea be yea, and your nay, nay; lest you fall into condemnation." Maymon in his tractate of the manners of the rabbies, saith: "The[o] contracts or commerce of the scholar of a wise man, are in truth and fidelity: he saith of that which is not so, that it is not so; and of that which is so, that it is so: he saith, I, I, or no, no; yea, yea, or, nay, nay; or of a negative no, and of an affirmative I."

17 "I[p] was brought up in this city," saith Paul, "at the feet of Gamaliel, and taught," &c. The latter expounds the former; for scholars were wont to sit on lower seats at the feet of their masters. Maymon in his tractate of the manners, &c. saith: "The wise have charged saying: Dust[q] thyself in the dust of their feet, and drink with thirst their words." The Hebrew verb נאבק, or התאבק signifies "in pulvere seu arenam descendere," as Virgil saith, "Fulva luctatur arena." It is a metaphor borrowed from antagonists of the Olympian games, wrestling and striving together for victory till they lay in the dust; as Jacob did wrestle with God, where this word is used: "he[r] wrestled and strove with God till he lay in the dust again;" which also is interpreted of prayer, which overcomes God invincible: "Be[s] ye holy, as I am holy; be ye merciful, as your heavenly Father is merciful." Maymon in his tract Ethics saith: "The[t] wise men have taught us thus, What is meant by this that is called holy? even this, that thou shouldst be holy. What is meant by this, that God is called merciful? even this, that thou shouldst be also merciful: Wo[u] unto you scribes and Pharisees, hypocrites; for ye compass sea

[m] Mat. chap. 5. ver. 37.
[n] James, chap. 5. ver. 12.
[o] Chap. 5. sect. 13.
[p] Acts, chap. 22. ver. 3.
[q] Chap. 6. sect. 2.
[r] Gen. chap. 32. ver. 25.
[s] Hosea, chap. 12. ver. 5.
[t] Chap. 1. sect. 6.
[u] Acts, chap. 2. ver. 10. Mat. chap. 23. ver. 15.

and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Maymon in his tractate of Idolatry[x], tells us of the difference between, 1. ישראלי an Israelite. 2. נכרי a stranger, and 3. גר a proselyte; who is also of two sorts, גר צדק או ברית proselyte of righteousness, a true Israelite indeed, one of the covenant, who receiveth the 613. precepts of Moses's law, and was received at all times after, and was circumcised, such were Shemagjah and Abtalian, saith Maymon in his preface גרי צדק, that is, proselytes of righteousness; and Rabby Mair, בן גר הצדק, that is, the son of a righteous and true proselyte: such were the Sichemites, Urias Hettæus, Achor, of whom Judith, chap. XIV. Herod the Idumæan, Onkelos, Titus Vespasian's sister's son Nicolaus[y], Naaman the Syrian, the eunuch, Cornelius[z], are called ἄνδρες εὐλαβεῖς (חסידים) εὐσεβεῖς, πρασήλυτοι, σεβόμενοι. The Ægyptians for the most part became proselytes: "Thou[a] shalt not abhor an Egyptian," for that ye were in the land of Egypt גרים strangers, advenæ; "nor an Edomite, for he is thy brother." Such an Edomitish Israelite was the prophet Obadiah, of whom the rabbies use this proverb; Kimchi, R. Salomon Jarchy, Aben Ezra in Ionam. Obad. "The mustard-pot bites the mustard-pot-maker:" for that of an Edomite Obadiah became a proselyte, and then was sent to prophesy against Edom. And so we know that many Romish Edomites being become true proselytes, have prophesied against Rome, which is Edom there, as all the rabbies say spiritually; for, saith Kimchy there, whatever our rabbies have spoken against Edom, in the last days, is to be understood against Rome. And God grant us more such Romish Edomites as Luther was. But of these proselytes Mat. chap. XXIII. ver. 15. is not to be understood.

2. גר שער או תושב a proselyte of the Gate, or an inhabitant amongst the Jews who received not the תריג 613.

[x] Chap. 10. sect. 4. and 6.

[y] Acts, chap. 6.

[z] Acts, chap. 2. ver. 5.

[a] Deut. chap. 23. ver. 7.

precepts, but only the seven precepts of the sons of Noe, "Qui habitabat in Israel et in se recipiebat quod noluit colere idola, quia idolatræ inter Judæos habitare non licebat." These proselytes were not circumcised, neither received the whole law, but only the seven precepts, which were these:

1. דינין judicia, that they should observe public justice.
2. ברכת השם benedictio Dei, that they should worship God.
3. עבדה זרה that they should not worship idols.
4. גילוי עריות that they should fly incest and lust.
5. שפיכות דמים that they should fly bloodshed.
6. גזל —— and avoid violence and rapine.
7. אבר —— and not to cut off a member from any creature whilst it was yet living.

This proselyte, saith Maymon, was never to be received but only in the time the jubilee was in use. Of this second kind of proselyte Christ's saying is to be understood; for that the Jews permitted these to break or omit all the other laws of Moses *impune*, so they kept these seven; by which unlawful permission they became the children of hell, and worthy of destruction more than themselves; living both like Jews in regard of the seven precepts, and like Gentiles in respect of the other 606 precepts, which yet the Jews themselves were bound to keep. Of these mungrels, heathenish Jews, or Jewish Gentiles, that like ἀμφίβιον live of both fashions, I take it, under correction, that Christ speaketh, and justly reproveth such proselytes, like our papist converts, that will both become conformable outwardly in our Church, and yet also go to mass. If any can open the place better, I shall be ready to learn. "Jam ne istæ gemmæ quas Galli, gallinacei instar, ego in Rabinorum sterquilinio offendi, ullo modo dominationem vestram offendant, iterum atque iterum supplex oro; nam si meliores invenissem etiam obtulissem. Nihilominus tamen Davidica illa faba in caput meum (si forte peccem) merito cudatur." Psalm. CXLI. ver. 5.

יהלמני צדיק חסד ויוכיחני שמן ראש כי עוד ותפלתי ברעותיהם

Now remain these three to be spoken of in the next place:

*

1. Δυσνόητα.
2. Judicials of the Sanhedrim.
3. Rabbinical common-places.

but both my nephew's sudden journey, and an unexpected accident, have enforced me to defer these till the next time.

Your Lordship's to command,

RALPH SKYNNER.

This epistle is before his translation of Rambanus Maddæ[a] into English and dedicated to Bishop Ussher.

[a] The work to which Dr. Parr must have intended to refer is the Madaa of Rambam (better known by the name of Maimonides), which is the first part of his celebrated Yad Hachazachah. Imbonatus and Wolfius speak of Skynner's translation of this work having been published with a dedication to Archbishop Ussher. The only authority to which they refer is the Life of Archbishop Ussher in the Bibliotheque Universelle, but the writer of that Memoir does not appear to have known anything of the subject beyond this letter, and to have quoted it as if it were the work itself. The Editor is inclined to believe that Skynner's translation never was published: it is, however, preserved among the MSS. of Trinity College, Dublin, with this letter prefixed.

LETTER LXXIX.

MR. RALPH SKYNNER TO THE LORD BISHOP OF MEATH.

Right Reverend in Christ,

I have sent your lordship Drusius his Alphabetum Hebraicum vetus; and Veterum sapientum *γνῶμαι*, out of which I conjecture the reason why the Jews at this day do pronounce the Hebrew words with the defect of the gutturals, is for that the Septuagint Jews have used so to write them in Greek, as עלי *ἀλῆ*, לעמל *λε-αμὰλ*, &c. שמע *Σμὰ*: *γνώμη* the 2, 3. 9. חכמה *ὀχμᾶ* the 12. &c.

Three Jews I have talked with personally, פה אל פה and asked them the reason why they omitted these gutturals, חהע in words, by reason of which their pronunciation was difficult to be understood by us which pronounced them: I told them, that Moses wrote them to this end, that they should be read and pronounced: and they confessed it should be so, only custom and use had otherwise prevailed. Now this custom arose (as I suppose) from this ancient manner of writing and speaking without the guttural. Now what was the original cause of this custom, I cannot yet find, unless it be that which Elias Levita allegeth, in his Titsby voce, ישו for ישוע cum defectu ע, because, saith he, the pronunciation of ע is difficult to the Gentiles; as Abben Ezra saith, that whosoever hath not learned to pronounce ח and ע in his youth, (though he be an Hebrew) shall never be able to pronounce them genuinely while he lives. Therefore, saith he, the גוים, id est Gentiles, pronounce not ישוע but ישו without ע. It may be therefore, that antiquity, and the Seventy, respected the Gentiles

in the difficulty of these gutturals, as in other things, and, to make the pronunciation of this tongue more facile, did leave them out; for surely these Seventy did, in their translation, much respect the Gentiles, that they might not only not offend them, or make their holy tongue unamiable to the Gentiles, through the difficulty of the hard gutturals; but also that they might allure us Gentiles to become גרי צדק that is, "proselytes of righteousness, to receive their 613. precepts תריג, and to believe in the Messias; as one, for many places, shall show: "Annuncians[a] hominem, (מה שחו) quæ sit cogitatio ipsius." Maymon, "secreta verba et mussitationes." Septuaginta, τὸν χριστὸν αὐτοῦ. acceperunt pro una dictione משיחו (id est, his Messia) et ה præposita המשיחו quod τὸν indicat. Unus ex 13. locis, quos de industria corrupuere Septuaginta, ut Gentibus Messiam indicarent. Hoc etenim est unum ex magnis illis secretis ibidem enumeratis, quæ Deus facit, Messiæ nempe אגידה et הגידה annunciatio, evangelizatio ac ejus prædicatio Gentibus."

I have sent your lordship also Mr. Claudius Duret's History of the languages of the universe; which book, long ere now, I had translated for the good of the gentry, in that it fitteth a gentleman with discourse of every nation and language; but that I understood the several characters in this book would not be had for one thousand pounds, and to set it forth without characters, would be a cataract in the reader's eye. He setteth down thirteen several characters of the Hebrew tongue[b]. In the division of the books of the Talmud, he follows Riccius and Galatinus, which are not so exact as Buxtorf. In his seventy-sixth page, he affirmeth that Moses, foreseeing his death, wrote the Law in thirteen copies, from the first element to the last, giving each of the twelve tribes of Israel a copy written in public characters, namely, saith he, characters Samaritan; and that he left the thirteenth copy to the Levites and priests in secret and divine writing standing on triangular rods; the use of

[a] Amos, chap. 4. ver. 13. [b] Pag. 117. et deinceps.

which remained only to the priests and Levites, who were expert and of understanding in the reading and understanding thereof, having the knowledge of the points and accents of letters and vowels, &c. Out of which I note these two things: first, that Moses left unvowelled copies to the tribes, save one, which had both accents and vowels to the custody of the priests, to which they might have recourse in doubtful lections. Secondly, the antiquity of the Samaritan characters, for the commendation of your lordship's Samaritan Bible. I beseech your lordship, any time at your fit leisure, to send to Mr. Burnett's that little tract of mine of *ᾅδης*, and your lordship's approbation, or reprobation of it, wherein I fail; for I have not yet done it so exactly as, if God permit, I intend. I would gladly be confirmed in the truth, or have the falsehood infirmed, if there be any in that tract; for the Lord he knows, I have always sought the truth with integrity of heart, weeping often with St. John, where I find the sealed Book, submitting always my spirit to the spirit of the prophets, in propriis stare; but crying out always והלמני צדיק let the righteous smite me, et vincet veritas. Surely the prophecy and sign of Jonas is expounded to be fulfilled in that article of our Creed, *κατελθεῖν εἰς ᾅδου*; for as Jonas's *ᾅδης* was three days and three nights, from the time that "לבלע הדג the fish swallowed" him, till the time "ויקא הדג cast him up:" so Christ's *ᾅδης* must answerably be part of three days, from the time he did *ἀφῆκε τὸ πνεῦμα*, and that he was laid in the sepulchre, till the time that he arose out of the sepulchre, the precise time of thirty-four hours; at which instant neither the great stone, or the sepulchre, nor the seal of Pontius Pilate, nor the guard, could hold him any longer under the power of *ᾅδης* and death; for so long he must be held under; "Destroy this temple, within three days I will build it up again." Now the Jews laboured all they could to disannul this prophecy, and to keep him longer, yea, for ever in *ᾅδης*, and under the power of death. To this end, rolling on his sepulchre a stone, sealing it, and setting a guard,

saying, "This deceiver said, while he was living, that within three days he would rise again." Now this is more than to be buried, for he might have risen in so few hours again; but till the thirty-four hours expired, he could not, without the disannulling of Jonas's prophecy. And now from Christ's ᾅδης, I pass unto mine own, (for I am to speak with dead phrase) in a kind of living ᾅδης "מחשך מידעי obscuratus ab amicis meis," living "in tenebris," dark ᾅδης "cum blattis ac tineis quotidie rixans." Out of this place of obscurity I would gladly enter into Βηθεσδὰ pro ה ביה חסדא the guttural omitted. בית that house, that temple of God called חסדא mercy, Chaldaice, et חסד Hebraice, as the word is taken, Jonah, chap. II. ver. 8. "They that observe vain vanities, forsake חסדם their mercies," "the God of mercies," as the apostle calls him: the Syriac, "רחמנא merciful;" now as the χωλὸς, there, and ἀσθενῶν said, so say I, ἄνθρωπον οὐκ ἔχω ἵνα βάλλῃ με, your lordship must be this ἄνθρωπος, or else I shall still remain telluris inutile pondus, unprofitable to the Church, burying invitus my talent in the ground. Whereas David tells me[c], צדיק כתמר יפרח, id est, "The righteous shall flourish as a palm-tree;" the reason he renders in the words following: "They shall bring," &c. ורעננים יהיו דשנים And as the apostle saith to the same effect: "The grace of God was not in vain in me, therefore," saith he, "I laboured more abundantly than they all." The grace of God is operative in whomsoever it is, which not suffering me to be idle, makes me seek late full employment. Now as for me, God forbid that I should sin against the Lord in ceasing to pray for your lordship's health, that you may still fight Jehovah's battles for ᾅδης, and all other points, which these devilish spirits of the Jesuits, the locusts of ᾅδης, and the bottomless pit, by their smoky doctrine do resist. I humbly beseech your lordship to have a care of your health, and a while to spare yourself, from being tantus helluo librorum, till you have perfectly recovered

[c] Psalm 92. ver. 12.

your former health; for much reading is a weariness to the flesh. There is a company of "mistresses[d] of witchcraft, בעלת כשפים" lately discovered; your lordship will by others understand the particulars; I only touch the general. And thus with my humble duty and observance to your lordship, ever remembering you in my poor prayers,

I rest now and ever, your

Lordship's ever obliged,

RALPH SKYNNER.

From Waltham-stow,
January 26. 1624.

[d] Nahum, chap. 3. ver. 4.

LETTER LXXX.

DR. THOMAS JAMES TO THE LORD BISHOP OF MEATH.

After my duty in humble manner premised, I hope, and am right glad to hear of your lordship's recovery. I have received from your lordship two books, whereby I have not been a little benefited; yet of Boston, I hear, there is a greater catalogue extant. I forbore to write all this while, for fear of trouble. I have laboured ever since in the common business, as your lordship shall perceive by an humble supplication printed, which your lordship shall receive by Mr. Calandrine, which could I have had the happiness that it might have passed your learned censure, would have been much more perfect, but, *ut quimus aut quando, non ut volumus.* I have done it as advisedly as I could, and doubt not to give every man good satisfaction in good time. If our friends of Cambridge will join with us, the work may be well achieved within half the time, they taking half the points mentioned, and they both sending to us their observations to be revised by us; we ours to them to be revised by them, that it may be the work jointly of both universities. My zeal and knowledge cannot match Dr. Ward's, yet I will endeavour to do my best. I desire to have my service remembered to my lord of Ely. I have, upon a letter of your lordship's, employed some in transcribing Guil. de S. Amore, not that which your lordship sent, but another greater and fuller work, that is done, and a great deal besides: more had been, if we had not been compelled, for want of money, to have surceased; and my poor means would not serve to supply wants, and I am indebted for that which is done. Your lordship by letter,

if I mistake not, undertook for my lord of Ely's twenty pounds per annum; had all promised been paid, I had had twenty or thirty quire in readiness; that which I have shall be fitted against the parliament, in the exactest manner that it can be done for the press. I have in the press at the present these things: A confutation of papists out of papists, in the most material articles of our religion; whose testimonies are taken either out of the Indices expurgatorii, or out of the ancient books, especially the Manuscripts. An Index librorum prohibitorum primæ, secundæ, vel tertiæ classis, vel expurgatorum quovismodo; chiefly for the use of our public library, that we may know what books, and what editions to buy; their prohibition being a good direction to guide us therein, I have cast them into an exact alphabet. My cousin, Richard James, desireth to have his duty remembered to your lordship, he hath reviewed and enlarged his book of Bochel's Decanonization, a book so nearly concerning kingly dignity, and so fully opening the history of those times, that I know not where a man shall read the like: I would he might have the happiness that your lordship might see it, being now fair transcribed, that it might pass your lordship's censure before it pass any further. And I am persuaded (over-weening perhaps in love to my cousin) that if his Majesty saw it, it would please him, having so many good pieces of antiquity in it: it is his, and shall be my chiefest study. I have here found upon search thereof, Petrus Minorita's homily upon Matthew, and two books of St. Augustine coming here into England, which are of good note: but I make no doubt your lordship hath seen them already; I leave therefore to trouble your lordship any further, being right glad to hear of your lordship's preferment, as I am informed, for the good of the Church; and so I rest,

Your Lordship's in all duty,

THOMAS JAMES.

Oxon, Feb. 8.

LETTER LXXXI.

DR. THOMAS JAMES TO THE LORD BISHOP OF MEATH.

My humble duty remembered to your Lordship,

I am encouraged by your lordship's letters to go on chearfully in my intended course and discovery, *solus aut quomodo?* what is one man able to resist, when so many oppose so falsely and so impudently? I have written to his grace by his chaplains for helps necessary for the forwarding so great a work, as the Visibility and perpetual succession of the Church. There shall come nothing forth till I have viewed by myself, or others, under a public notary's hands, all the testimonies that do result out of the manuscripts and printed books of papists: but what can I poor weak man do, unless my lord of Canterbury command help, and command books and all things necessary to so great and requisite a work? which being well done, will serve to close up the mouths of our deceived papists. This question, if I conceive aright, is set afoot politically by our adversaries the papists, by especial advice from Rome: for it is plausible amongst the people and vulgar sort, and impossible to be answered by every one; but be it as it may, I have willingly offered to answer one Smith, a Lincolnshire man, who insults upon us in the close of his book in these words: "And if now they endeavour to answer them, (his reasons,) it will yet more appear that they can no way answer them, and that this kind of dealing with protestants," in matters of fact, "out of their own confessions is the fittest to stop all mouths." Upon occasion of these words, I will make bold to write somewhat concern-

ing this matter, both to divert our papists to other matters of fact, wherein they have hitherto declined the question about the controversy of their Bibles, I mean of Sixtus and Clemens, impossible to be answered. I have heard their best reasons about the number of the bastard treatises, which, as false writers, have put them into possession of their false religion, which amount unto five hundred, reckoning none but such as are both condemned by some, and urged by others as learned papists; touching the corrupting of all authors, and records in all ages, both in their several Indices expurgatorii, and without, especially of their Decretals and Gratian, wherein the soul and life of popery consists. For the Decretals, I have lighted upon a manuscript, that, I trust, to a clear eye, will make the matter indubious, and by the sight of this manuscript (which contains them not at large) there are such absurdities contained in them, as I shame either in modesty (as of mice turds in the eucharist) or in grammar, "Episcopi si in fide erraverit," are to be quitted; but for all other matters whatsoever they are, *portandi*, a good resolution set down in a good phrase. For the Canon law, I mean Gratian, I have compared it from top to toe, not without special contentment to all lovers of the truth. For by the edition of the Canon law, so carefully set out by Gregory XIII. Faber and Contius, and I know not who, must be employed to that great business, more care had of the printing of that than of the Bible; it must be testified that the edition doth agree exactly with the Roman copy, or else it is of no worth; they had the use of many Vatican copies. Now either this is untrue, or their copies are of no credit: for none of our copies, of as great antiquity as theirs, either have Constantine's Donation, or the proof of it out of Gelasius Dist. If Gesta SS. martyrum S. Sylvestri, this is proving of a thing that is *ignotum* by *ignotius*; for both are wanting in all our copies, that are of as great antiquity as theirs, as long since Antoninus and other good lawyers have observed. Generally in the edition of the Canon law they have deceived us thus: 1. Those which are paleæ, noted by them, are indeed

palea, that is chaff, in our old copies. But besides, 2. There are a number of good consequences that are paleæ, which they have passed over in silence, whereof our manuscripts give good witness. There are also a third sort which they have made paleæ, to discredit them which are no paleæ, as in the eighth distinction touching obedience to princes' commandments for religion, this is in all our manuscripts but censured and sentenced by them. Lord! What a world of corruptions is contained in that volume, I mean not only of Gratian's, that is bad enough, but of their additions to, and perversions of Gratian's. I mean to spend this next week wholly upon this argument of popish frauds, and to send up my abortive labours to be submitted to your lordship's grave judgment. I deal in matters of fact, and have little help, God knoweth: I will empty myself to your lordship. For Marianus Scotus, God knows, if I had compared it, one of the first books, and both that and Matthew of Paris, yea and Bede's history must be compared, or vain will be our labour in writing of the visibility of the Church, when we shall rely upon such sandy proofs. It is too true that Possevin observeth, that there are whole pages thrust into Marianus's works; he saith by heretics: he lieth like a varlet; the *cui bono* will show us that. The manuscript in our public library (I have compared the capita throughout) doth hugely differ from the printed, and so doth another copy of alike goodness and antiquity in C. C. C. To compare him exactly, is to write him out anew: " hoc opus, hic labor est." I doubt your lordship's leisure will not serve; after this fortnight mine shall; and it will need the help both of Dr. Bainbridge and Mr. Briggs. To have the copy out of the library it is impossible; for if the king should write for it, it is perjury for any man to propose a dispensation for the lending it forth: but the copy at C. C. C. upon a sufficient caution for the redelivery, shall and may be sent up to your lordship; and I suppose Mr. Patrick Young hath one or two copies in the prince's library at St. James's. Not only the rabbins, but the Thalmud in six volumes at

Rome hath felt the smart of the popish indices: would God we were but half as diligent to restore, as they abolish and put out the truth. I have restored three hundred citations, and rescued them from corruption in thirty quire of paper: Mr. Briggs will satisfy you in this point, and sundry other projects of mine, if they miscarry not for want of maintenance; it would deserve a prince's purse. If I was in Germany, the estates would defray all charges; cannot our estates supply what is wanting? If every churchman that hath an hundred pounds per annum and upward, will lay down but a shilling for every hundred towards these public works, I will undertake the reprinting of the Fathers, and setting forth of five or six volumes of orthodox writers, comparing of books printed with printed, or written; collating of popish translations in Greek, and generally whosoever shall concern books, or the purity of them, I will take upon me to be a magister S. Palatii in England, if I shall be thereunto lawfully required. I thank your lordship for my poor kinsman, whom I leave to express his own wants and desires himself. I have trespassed too much on your lordship, whom God long preserve.

Your Lordship's in all duty,

THO. JAMES.

Oxon, Feb. 15th.
1624.

LETTER LXXXII.

DR. WARD TO THE LORD BISHOP OF MEATH.

Right Reverend,

I received your lordship's letter, which I should have answered ere now. But the truth is I had a purpose to have seen your lordship at my return from London at the end of the term, but I was hindered in that intention: and since my return home, I heard your lordship was fallen into a burning fever, whereupon I purposed to have made a journey to visit your lordship, and to that purpose went to Mr. Crane to have his company: but being borne in hand by one of Jesus college, that he should shortly hear from Haddam how your lordship did, the party went out of town, and so I heard nothing till Mr. Crane came home. I did hear at London of the decease of the late primate of Armagh, and of your lordship's designment by his Majesty to succeed in that place, which I pray God may turn to his glory, the good of the nation, and your own comfort and contentment. I have borrowed of Mr. Vice-chancellor, the book wherein is the history of the church of Lindifern, after of Durham; it is in four books; the book is none of those which Bede mentioneth; I borrowed it of him for two months. It is one of them which Matthew Parker gave to the university library: I spake with Mr. Lisle, as touching the setting of some of the Saxon chronicles: he saith he hath seen some, but few of them have any thing which are not in other chronicles now extant. If you have any which you think were worth his pains, I would incite him thereunto. I suppose your lordship hath seen the process against the

corpse, picture, and books of the archbishop of Spalato. Unwise man that could not easily have presaged these things. By halting between two, he hath much obscured his worth with all parties. I have perused some of Dr. Crakenthorp's book, which is well done. I purpose to see your lordship at Easter, if God will, and you continue with Sir Gerard Harvy. This messenger bringeth the book, and things from Mr. Crane, with two letters from him. Thus, with my prayers to God for the recovery of your health, and to bless you in all your affairs, with my best wishes I commend your lordship to the gracious protection of the highest Majesty.

Your Lordship's in all practice,

SAMUEL WARD.

Cambridge, this 21st.
of March, 1624.

LETTER LXXXIII.

SIR HENRY BOURGCHIER TO THE LORD BISHOP OF MEATH.

Salutem in Christo.

MOST REVEREND IN CHRIST;

IN discharge of my promise, and that great obligation of thankfulness due from me, I thought good to present these lines to your lordship: your friends here were glad to conceive so good hope of your perfect recovery, which I doubt not will be daily greater. I have herewithal sent your lordship Eusebius's chronicle, and Asserius de vita Alfredi from Mr. Patrick Young, together with the remembrance of his love and service. It was neither his fault nor mine that you had them not sooner. He desires that your lordship will be pleased to return the transcript of epistles which you borrowed of me, if you have not present occasion to use them; for among them are some epistles of Grossetede, which my lord Keeper desires to have: having contracted with the printer for the impression of his works, with which he goes in hand presently, as I told your lordship. Sir Robert Cotton hath not yet gotten Malmesbury de antiquit. Glaston. but expects it daily. I have been with my lord of Winchester, and presented your lordship's love and best respects to him: I also told him of your Samaritan Pentateuch, of which he was very glad, and desires to see it with your lordship's best convenience: he keeps his chamber for a cold, being otherwise very well. Since my being with your lordship, I understand that Mr. Mountague's Appeal to Cæsar (for so he styles it) is in the press.

I am promised Sirmundus upon Sidonius Apollinaris, and Anastasius Bibliothecarius History, which are not common: the former with Savaron's notes I have; but Mr. Selden will furnish your lordship in the mean time with both. Vettius Valens in Greek is Mr. Selden's now, but was sometimes Dr. Dee's: but the rest of his books will be had very shortly, as many as are worth the having; and so much de re literaria.

Now your lordship will expect something of the public occurrences of the world, which may be to you some recreation. The siege of Breda holds still; the prince of Orange will be in the field by the 20th of April, stylo novo, with fifty thousand foot, nine thousand horse, and one hundred and fifty pieces of ordnance, and, as they say, is resolved to fight rather than Breda shall be lost.

Here is now great talk of the French match, and of the Duke's present journey thither, but I confess I believe little: for I hear others speak of the pope's nephew, Cardinal Barberino, coming with great pomp into France, and, as some say, rather to hinder than further the match. Here is great preparation for a fleet to go to sea: they speak of a press of ten thousand land soldiers, and seven thousand mariners to furnish that fleet; and that it shall be victualed for eight months. Here is news come out of Spain of a great loss lately sustained by the Spaniards in the South Sea, and that by the Holland fleet that went for Lima. And thus, wishing your lordship perfect health, and as much happiness as to myself, I will ever remain,

Your Lordship's very affectionate

Friend, and humble servant,

HENRY BOURGCHIER.

London, March 23d.
1624.

LETTER LXXXIV.

THE BISHOP OF KILMORE TO THE MOST REV. JAMES USSHER, ARCHBISHOP ELECT OF ARMAGH.

Most Rev. and my hon. good Lord,

I do congratulate with unspeakable joy and comfort your preferment, and that both out of the true and unfeigned love I have ever borne you, for many years continued; as also out of an assured and most firm persuasion, that God hath ordained you a special instrument for the good of the Irish Church, the growth whereof, notwithstanding all his Majesty's endowments and directions, receives every day more impediments and oppositions than ever: and that not only in Ulster, but begins to spread itself into other places: so that the inheritance of the Church is made arbitrary at the council-table; impropriators in all places may hold all ancient customs, only they upon whom the cure of souls is laid, are debarred; St. Patrick's Ridges, which you know belonged to the fabric of that church, are taken away; within the diocese of Ardagh, the whole clergy being all poor vicars and curates, by a declaration of one of the judges this last circuit, (by what direction I know not) without speedy remedy, will be brought to much decay; the which I rather mention, because it is within your province: the more is taken away from the king's clergy, the more accrues to the pope's: and the servitors and undertakers, who should be instruments for settling a church, do hereby advance their rents, and make the church poor. In a word, in all consultations which concern the Church, not the advice of sages but of young

counsellors is followed. With all particulars the agents whom we have sent over will fully acquaint you, to whom I rest assured your lordship will afford your countenance, and best assistance. And my good lord, now remember that you sit at the stern, not only to guide us in a right course, but to be continually in action, and standing in the watch-tower to see that the Church receive no hurt. I know my lord's grace of Canterbury will give his best furtherance to the cause, to whom I do not doubt, but after you have fully possessed yourself thereof, you will address yourself. And so with the remembrance of my love and duty unto you, praying for the perfect recovery of your health, I rest,

Your Lordship's most true and

Faithful Servant to command,

THO. KILMORE, &c.

March 26.
1624.

LETTER LXXXV.

SIR HENRY BOURGCHIER TO THE ARCHBISHOP OF ARMAGH.

MOST REV. IN CHRIST, AND MY VERY GOOD LORD,

I RECEIVED your lordship's letter of the 26th March, for which I return many humble thanks. I have written to Mr. Pat. Young, both concerning his transcript of epistles, and the nameless annal; but I could yet receive no answer from him, and I have not yet had time to go to him myself. I have spoken with Sir Robert Cotton concerning Malmesbury, and the two books of Saints' lives in Sarisbury library, all which he hath undertaken your lordship shall have with all convenient speed. As for the other two books, he tells me that you have one of them, if not both already, but if you want either of them you shall have it sent to you. Giraldus Cambrensis of the lives of David and Patrick was in my hands, which I send your lordship herewithal. I have transcribed him for the press, only I will desire that when the printer is ready for that part, I may have it to compare with my transcript; for I purpose to go in hand with the impression of his works, though I make some adventure of my own purse. If my memory fail me not, that Arabic book is in my lord Marshal's library, but I have not had opportunity to go in since the receipt of your lordship's letter; by the next I will give your lordship an account of it. I received some letters out of Ireland of the 25th March, but containing little memorable; only which is very lamentable, of five hundred soldiers lately transported from the river of Chester, three hundred at least are lost by

shipwreck upon the coast of Wales. Sir Edward Chichester is created baron of Belfast, and viscount of Carikfergus. Here is much preparation for the solemnities of the funeral, parliament, and coronation. The new writs are gone out, returnable the 17th of May. The funeral-day is appointed the 10th of May, which doubtless will be very great and sumptuous. It is said that the king of Bohemia his eldest son comes over to be chief mourner. There is no day certain for the coronation, because it depends upon the marriage, that both may be done together. Italy which hath been quiet sixty years, some few brables of the duke of Savoy excepted, is now grown the stage of war: the French, the duke of Savoy, and the Venetian forces are fifty thousand, and are come within twelve miles of Genoa, having already taken divers of their towns. But now my paper bids me end: wherefore with the remembrance of my love and service to your lordship and Mrs. Ussher, as also to Sir Garret Harvy and my lady, I will ever remain,

Your Grace's most affectionate Friend

And humble Servant,

HENRY BOURGCHIER.

London, April 7.
1625.

LETTER LXXXVI.

THE ARCHBISHOP OF ARMAGH TO SIR ROBERT COTTON.

Worthy Sir,

My weakness is such, that I am thereby disabled, as to write any letter myself, so to dictate very few. And therefore, as heretofore I was bold to inelude you in a letter to my lord of Landaff, so at this time I take the like boldness to inelude my lord in your letter. This bearer is not a stranger unto me; for I have been something aequainted with him in Ireland: but for my turn he is altogether unfit, having never read (for ought I can learn) a manuscript in his life. For seholars to retain unto me I have as many as any archbishop in England already: the turn, that I would have presently served, is the getting of one, that hath already been tried in transeribing of manuscripts, and will sit elose to work. For when God hath restored me to my health, I know not how short a time I have to stay in the eountry. Touehing the Samaritan Pentateueh, the copy whieh I have is, as I guess, about three hundred years old: but the work itself eometh very short of the time of Esras and Malaehy. I have eompared the testimonies eited out of it by the aneient Fathers, Eusebius, Jerome, Cyril, and others; and find them preeisely to agree with my book, whieh makes me highly to esteem of it. I have perused the fragment of the Chroniele, whieh you had from Mr. Camden, thought to be a pieee of Simeon Dunelmensis, but find it to be nothing else but a piece of Roger Hoveden, and to be elean without the compass of

the time, which Bale and others assign unto Simeon's History. I pray remember my hearty affection unto my lord of Landaff, and Mr. Secretary Mourton, and still account of me as

Your true and faithful Friend,

JA. ARMACHANUS.

Much-Hadham,
May, 1625.

LETTER LXXXVII.

THE ARCHBISHOP OF ARMAGH TO THE RIGHT REV. JOHN LORD BISHOP OF LINCOLN, LORD KEEPER OF THE GREAT SEAL.

My very good Lord,

It pleased your lordship and my lord treasurer, upon the reference made unto you by his Majesty, to order that Dr. Rives should forego the claim which he made by his patent to the exercise of the office of the prerogative and faculties, and to execute the same only as substitute under me. But the doctor having taken upon him to set down in writing your lordship's mind, hath done it with such advantage to himself, that I am forced to become an humble suitor unto your lordship to commit the drawing up of that order to some person that shall be more indifferent. For there he hath inserted a clause, that he may enjoy the place which he desireth during his life: (which is not fit to be granted unto any substitute, but during his good behaviour) and generally he setteth down all things therein as may most make for his own behoof, without reserving any power unto me, to limit him any way in the exercise of those offices; when it was no part of my meaning to give him any such unlimited and absolute power; but such only as other bishops ordinarily do give unto those which they place under them. And whereas in Ireland the power of granting dispensations is not by law restrained to any competent distance of place, to any certain number of benefices, or to any qualification of persons: I more particularly declared my mind therein unto my lord treasurer in the doctor's own presence: that I held it no ways fit that my substitute should have authority to grant fa-

cultics as he listed, but only to such persons, and in such manner as I myself should appoint: yet so as the whole profit of such grants should wholly be reserved unto him, and the care of ordering them left only unto me. Hereupon a motion was made by my lord treasurer, that as we had referred the main business unto your lordship[a], so we should also refer the condition and limitation of that deputation, which was to be granted unto him by me; unto which motion both of us then yielded. After this he brought unto me the copy of an instrument drawn by himself; wherein there was no manner of mention at all made of any limitation of his power, either in the granting of dispensations, or in any thing else: so that by virtue hereof he might also likely do what he pleased, without control or restraint from me. I leave unto your lordship's wisdom to consider, whether it would be convenient, that the doctor should take upon him to visit the whole clergy of the kingdom, to convent archbishops and bishops before him, and to grant all manner of dispensations whether I will or no; and whether I should not wrong both myself and the whole clergy of Ireland (who have groaned long under this heavy burden, as your lordship discerns by the copy of their petitions here inclosed) if I did commit any such transcendent and unlimited power unto him. My humble suit therefore unto your lordship is, that you would be pleased to get the order drawn by Dr. Rives, into your hands again, and to commit the laying down both of it and of the authority which he is to receive from me, unto some other which shall not respect his own ends, but simply express what shall be your lordship's pleasure therein; whereunto I most willingly submit myself, and ever rest,

Your Lordship's in all duty ready
To be commanded,
JA. ARMACHANUS.

Much-Haddam,
July 6. 1625.

[a] Your lordship may by private instructions, and his discretion, free yourself of this fear.

THE ANSWER OF THE BISHOP OF LINCOLN.

My Lord,

I do not conceive this patent to be so unreasonable; so a clause be added therein, of a power reserved to you and your successors' person, to take unto your own cognizance, any exercise of any one private act of jurisdiction, or issuing forth of any one particular dispensation, that may be of consequence to the state, or the Church: which clause Sir Henry Martyn will, at my desire and request, clear up for your lordship.

JO. LINCOLN, C. S.

LETTER LXXXVIII.

MR. ABRAHAM WHEELOCK TO THE ARCHBISHOP OF ARMAGH.

Right Reverend,

My most humble duty remembered to your lordship, being not a little affected with your recovery. My lord, you may peradventure blame me of neglect or forgetfulness, or both, concerning some business I was entrusted with, when last I was with your lordship. I had wrote a letter fully to excuse myself. The fellows of Emanuel were confident they had not that Thalmud your lordship desired: Mr. Dr. Ward undertook the delivery of that Bennet college book, when I intended to have by a letter excused myself, but a long fit of sickness prevented me. I could draw little or nothing from Mr. Downs, whose memory fails him; by much ado I desired him to show me that place which Mr. Broughton so much talked of concerning ἅδης, it is in Plato his Cratylus, page 54. at the bottom of the leaf of the Basil edition, apud Henricum Petri; where he brings Socrates showing why Pluto was so called; your lordship will better gather the argument than I can fitly set it down. Socrates: Τὸ δὲ Πλούτονος [ὄνομα] τούτο μὲν κατὰ τὴν τοῦ πλούτου δόσιν, ὅτι ἐκ τῆς γῆς κάτωθεν ἀνίεται ὁ πλοῦτος, ἐπωνομάσθη· Ὁ δὲ ἅδης, οἱ πολλοὶ μέν μοι δοκοῦσιν ὑπολαμβάνειν τὸ ἀειδὲς προσειρῆσθαι τῷ ὀνόματι τούτῳ· καὶ φοβούμενοι τὸ ὄνομα Πλούτονα καλοῦσιν αὐτὸν. Ἑρμογενής. Σοὶ δὲ πῶς φαίνεται ὠ Σώκρατες. Σωκρ. πολλαχῇ ἔμοιγε δοκοῦσιν οἱ ἄνθρωποι διημαρτηκέναι περὶ τούτου τοῦ Θεοῦ τῆς δυνάμεως,

καὶ φοβεῖσθαι αὐτὸν οὐκ ἄξιον. ὅτι τε γὰρ, ἐπειδὰν ἅπαξ τὶς ἡμῶν ἀποθάνῃ, ἀεὶ ἐκεῖ ἐστι, φοβοῦνται· καὶ ὅτι ἡ ψυχὴ γυμνὴ τοῦ σώματος παρ᾽ ἐκεῖνον ἀπέρχεται, καὶ τοῦτο πεφόβηνται. where he addeth much more concerning ἅδης: if I were able to give the sum of it, it needeth not if your lordship have Plato, if not, (except London stationers now furnish) I can with much conveniency send down to Tottenham any book. I was lately with one Mr. Boyse, whose notes are on Chrysostom, with Mr. Downes's; he is now comparing of Nicene Syn. in Greek with an old manuscript which was by great chance offered to him: he is very learned in the Greek authors, and most willing to communicate, though your lordship needs not those excellencies; he is but four miles dwelling out of Cambridge. I intend to go over of purpose to him concerning the same queries which your lordship propounded, because he was Mr. Downes his scholar; I shall intreat him to furnish me with all the notes, if he may conveniently, that he gathered from Mr. Downes. My lord, if I be not overbold to desire such a favour, I wish I had that table wherein your lordship compared the Hebrew, Greek, and Latin alphabet, which showeth plainly the right pronunciation of the ט, ע, and the whole consent of the rest. When I have done with Mr. Boyse, and have obtained any thing worth your view, I will by that messenger desire your servant to copy out that table for me, which would give great content to my scholars, which study the languages. And thus, craving pardon of your lordship, I humbly take my leave, and rest

Your Lordship's humble Servant

To his power,

ABRAHAM WHEELOCK.

Clare-Hall, July 12.
1625.

LETTER LXXXIX.

THE ARCHBISHOP OF ARMAGH TO SIR ROBERT COTTON.

Worthy Sir,

I have received from you the History of the bishops of Durham, together with four ancient copies of the Psalms: whereof, that which hath the Saxon interlinear translation inserted, is the old Romanum Psalterium; the other three are the same with that which is called Gallicum Psalterium. But I have not received that which I stand most in need of, to wit, the Psalter in octavo, which is distinguished with obelisks and asterisks; I pray you therefore send it unto me by my servant, this bearer, as also the life of Wilfrid, written in prose by a nameless author that lived about the time of Bede. The other written in verse by Fridegodus, I received from Mr. Burnett, together with Williel. Malmesburiensis de vitis pontificum Angl. et S. Aldhelmi. Before you leave London, I pray you, do your best to get Master Crashawes MS. Psalter into your hands, and send it to Mr. Burnett, to be conveyed unto me. I doubt not but before this time you have dealt with Sir Peter Vantore, for obtaining Eugenius his Hebrew, Syriac, Arabic and Persian books, and the matrices of the letters of the oriental languages. If he interpose himself seriously herein, it is not to be doubted but he will prevail before any other. But what he doth, he must do very speedily, because the Jesuites of Antwerpe are already dealing for the oriental press, and others for the Arabic, Syriac, Hebrew, and Persian books. It were good you took some order before you went, how Sir Peter may signify unto you when you are in the coun-

try, what is done in this business. If he send to Mr. Burnett at any time (who dwelleth at the sign of the three swans in Lombard-street) he will find some means or other to communicate what he pleaseth unto me. I thank you very heartily for the care which you have taken in causing my Samaritan Bible to be so fairly bound. I have given order to Mr. Burnett to content the workman for his pain.

And so with remembrance of my best affections unto yourself, and the kind lady your wife, I commit both of you to God's blessed protection, and rest

Your own most assured,

JA. ARMACHANUS.

Much-Haddam,
July 12. 1625.

LETTER XC.

MR. THOMAS DAVIES TO THE ARCHBISHOP OF ARMAGH.

Most Rev. Father, and my no less hon. Lord,

It is a good while since I writ to your grace, for want of a good occasion, not presuming to trouble you with unnecessary lines, so trust my long silence will be excused. The five books of Moses, with those parcels of the New Testament (which your lordship writ for) in the Chaldean tongue, sent you ten months ago, I trust in safety are come to your hands, whereof I should be glad to hear.

I have used my best industry to procure those other books that you would have bought, but hitherto have not been so happy as to light upon any of them, such books being very rare and valued as jewels, though the possessors are able to make little use of them. Amongst all the Chaldeans that lay in Mount Libanus, Tripoly, Sidon, and Jerusalem, there is but only one old copy of the Old Testament in their language extant, and that in the custody of the patriarch of the sect of the Maronites, who hath his residence in Mount Libanus, which he may not part with upon any terms; only there is liberty given to take copies thereof, which of a long time hath been promised me; and indeed I made full account to have been possessed of one ere this time, having agreed for it; but I was deluded, which troubled me not a little; so in fine, resolved to send a man on purpose to Libanus to take a copy thereof, who is gone, and I hope in four or five months will finish it; and by the assistance of the Almighty, I trust to be able to send it by our next ships.

By our ships lately departed I have sent your lordship

some of the works of Ephrem, which if they prove useful, I have my desire, however I trust they will be acceptable.

The last letter I received from your lordship bears date the 21st of February, and came to my hands the 18th of July, where I perceive you would have the New Testament in the Ethiopian language and character, wherein my best endeavours have not wanted, for which purpose I have sent to Damascus, where a few of the Abissines do inhabit, yet have had no answer thence; and in case do not prevail here, I purpose to send to Jerusalem, where divers of them do attend upon the sepulchre of our Lord, whence I hope to be furnished, and in due time to send it with the Old Testament in the Syriack tongue, by the next ships. Thus much I beseech your lordship to be assured of, that I will omit no time, nor neglect any means for effecting what you have or shall command me.

Touching such occurrences which are worthy your lordship's knowledge, this unsettled tottering estate affords little. The Turks' forces were before Bagdat, and during the siege, the Persians sallied out of the city divers times, and had many skirmishes with the Turks, but ever came off with honour, and slew the Turks in great numbers, who after eight months were forced to raise their siege and be gone; who, whilst they sought to starve their enemies, were themselves almost famished, the Persians having stopped all passages whereby provisions should have been brought to the camp. The vizier having raised the siege, and marching toward Mossell, a city formerly called Ninive, was pursued by their subtil adversaries, demanding their ambassador, whom the Turks, contrary to the laws of arms, did detain: in this their flight the Persians had the slaughter of the Turks, and after three days the ambassador was delivered them, who with great honour and joy returned to Bagdat; and the Turks with great loss, and greater dishonour marched weakly towards Mossell, who, before they could arrive thither, what with want of victuals, and a sickness that reigned amongst them, as also an extreme hot wind that sometimes happens in those parts, there died in one day twelve thousand

persons; in fine, they lost in these wars the greater part of the army, which consisted of one hundred and fifty thousand men; and now the vizier with a great part of the army are here in Aleppo, where they purpose to winter, and in the spring to make a second onset, and try their fortunes, as they term it, with their enemies. But a good success such unruly and rebellious soldiers can scarce expect; their long ease and unjust gotten wealth hath caused them to forget obedience either to their king, or his lieutenant: but whether of these two Mahumetans prevail, I think, makes not much; my prayers shall be, that God his enemies may be scattered, and his truth take place.

Your Grace's in all bounden duty,

THOMAS DAVIS.

Aleppo, July, 1625.

LETTER XCI.

DR. SAMUEL WARD TO THE ARCHBISHOP OF ARMAGH.

MOST REVEREND, AND MY VERY GOOD LORD,

I RECEIVED a note from Dr. Lindsell, written by your lordship; wherein you desire to have a book out of Trinity college library, which you entitle, Psalterium Gallicum, Romanum, Hebraicum MS. in magno folio. There is no such book there, as the master telleth me; but he showed me the Psalter in Hebrew MS. interlinear with a Latin translation; and two other collateral translations in Latin, but there is no French, and it is but in a little folio.

The Catena in Psalmos quinquaginta priores, Daniele Barbaro interprete, I cannot learn where it is.

Whereas you desire some old impression of the Greek Psalms, in Trinity college library there is Augustini Justiniani, episcopi Nebiensis, Psalterium octaplum; in which there is the Greek translation, also the Arabic and Chaldee paraphrase; but I suppose you have that book already. Also they have a manuscript psalter in Greek, a very good hand, which it seemeth was Liber Theodori archiepiscopi Cantuariensis. If you would have any of those, I will procure them from Dr. Maw. I had purposed to have seen you ere now; and now this week I had purposed to have brought my whole family to Mundon, but this day I received a letter, that one of my workmen at my parsonage, had a sister who is suspected the last Saturday to die of the plague at Standon; I thank God we are yet well at Cambridge. If you please to write unto me your mind,

touching the books aforesaid, I will do what you would have me. Thus, desiring the Lord to mitigate this grievous judgment which hath seized upon our mother city, and from thence is diffused to many other towns in the land, and to stay it in his good time; and in the mean time to sanctify this correction unto the whole land, that it may have that powerful working for which God sends it, to make us sensible of our sins, and of his wrath for our sins, and of the miseries of our brethren under the cross; and so to move us to true repentance, and new obedience; which He effects in us for his mercies' sake. Thus, with my best service to yourself and Mrs. Ussher, and my kind love to Sir Gerard and his lady, I commend you to the safe protection of the highest Majesty.

Your Lordship's in all observance,

SAMUEL WARD.

Sidney Coll. Aug. 3.
1625.

I am careful that the letter be conveyed by persons safe from all infection.

LETTER XCII.

MR. JOHN SELDEN TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I was glad to have occasion to send to your lordship, that I might so hear of the good estate of yourself, and your family, to which certainly all good men wish happiness. I was the last week with Sir Robert Cotton at Connington; at my parting from him, (when he was with his son to go to Oxford to the parliament) he gave me leave to send to your lordship to spare me the two Saxon chronicles you have of his: which I beseech you to do, and to send them me by this bearer; together with my Matthew Paris, Baronius his Martyrologie, and Balæus. I exceedingly want these five books here, and, if you command it, they shall be sent you again in reasonable time. I presume too, my lord, that by this time you have noted the differences between the texts of the received original, and that of the Samaritan. I beseech you to be pleased to permit me the sight of those differences, if they may with manners be desired, especially those of times. I shall desire nothing more, than upon all opportunity to be most ready to appear, and that with all forwardness of performance in whatsoever I were able.

Your Lordship's most affectionate

Servant,

J. SELDEN.

Wrest, in Bedfordshire,
August 4. 1625.

LETTER XCIII.

THE ARCHBISHOP OF ARMAGH TO DR. SAMUEL WARD.

Salutem in Christo Jesu;

Sir Robert Cotton did assure me, that the Psalterium Gallicum Romanum, Hebraicum, was in Trinity college, in an extraordinary large folio; but hereby you must not understand any text written, either in the French or in the Hebrew language, but by Hebraicum, the Latin Psalter, translated by St. Hierome out of the Hebrew; and by Gallicum, the Latin Psalter, translated by him out of the Greek, (which is the very same with our vulgar Latin edition) so called, because it was first received in the French church; as the other, Romanum, because it was used in the church of Rome: which if our late translators had considered, they would not have alleged, as they do in their epistle to the reader, for confirmation of the translating of the Scriptures into the vulgar tongue, the testimony of Trithemius, that Efnarde (Einardus they mean) about the year DCCC. did abridge the French Psalter, as Beda had done the Hebrew.

If this book cannot be had, as I much desire it may, I pray fail not to send me the other two manuscript Psalters which, you write unto me, are in the same library, viz. the Greek (thought to be Theodori Cantuar.) and the Hebrew that is interlined with a Latin translation; for Aug. Justiniani Psalterium Octaplum I have of mine own.

When you remove your family to Munden, if it be not troublesome unto you, I wish you did bring with you your

Greek Canons and your Isidorus Mercator's collection of the decrees, MS. I understand that Mr. Boyse hath gotten lately into his hands, a Greek manuscript of the Acts of the first council of Nice: I should be glad to hear how it differeth from that of Gelasius Cyzicenus which we have; and whether he can help me with my own Greek copy of the Psalms, or any commentary upon them. So, ceasing to trouble you any further at this time, I commend you, and all yours, to God's blessed direction and protection, ever resting

Your own in Christ Jesus,

JA. ARMACHANUS.

Much-Hadham,
Aug. 9. 1625.

LETTER XCIV.

DR. WARD TO THE ARCHBISHOP OF ARMAGH.

Most Rev. and my very good Lord,

I received your lordship's letter, and according as you will me, have borrowed the two books you mention. Dr. Maw would entreat you to set down some limited time for which you would borrow them; and to signify the receipt of them in some note under your hand.

There is, as I remember, a part of the Psalter in King's college library, manuscript, in a great folio, which was brought from Cales; I will look into it.

When I come to Munden, I will bring the books you mention. Mr. Boyse his manuscript of the Acts of the Nicene council is surely the collection made by Gelasius. He came to me to borrow the printed copies, I lent him two of them; and withal told him, there is another manuscript of Gelasius in Trinity college library.

The next time I speak with Mr. Boyse, I will know whether he have any Greek copy or commentary upon the Psalms.

Thus, hoping to see you ere long, if God will, with my best service remembered; I commend you, and all yours, to the gracious protection of the highest Majesty in these dangerous times, resting

Your Lordship's in what he may,

SAMUEL WARD.

Sidn. Coll. Aug. 11.
1625.

LETTER XCV.

THE ARCHBISHOP OF ARMAGH TO DR. WARD.

Worthy Sir,

I do most heartily thank you for the two MSS. psalters which you have procured for me out of Trinity college library. I send you back a note of the receipt, and the time of the redelivery thereof: which I pray you deliver to Dr. Maw, with the remembrance of my love and thankfulness unto him for this great courtesy. I would gladly understand what you find in that great Psalter which is in King's college library. And if you have occasion to send unto Mr. Bedell from thence (before your coming into these parts) I entreat you to desire him to lend unto me for a time the MS. psalter which I once did borrow from him, which had so many tables belonging to the use of the calendar in the beginning. So, beseeching God to bless you and all yours, I take my leave, and rest

Your most assured loving Friend,

JA. ARMACHANUS.

Much-Hadham,
Aug. 12. 1625.

LETTER XCVI.

DR. WARD TO THE ARCHBISHOP OF ARMAGH.

Most Rev. my very good Lord,

I received your letter, and the enclosed, which I will deliver to Dr. Maw. This day I met with one of King's college, and he tells me, the great volume they have in manuscript of the Psalms in Latin, which was brought from Cales, is but half of the psalter. I willed him to compare it with the vulgar edition, and to tell me whether they differ. He promised me he would. I received not the letter till six o'clock this night, and this bearer is to be gone early in the morning, so that I cannot compare it with the vulgar now; but I verily think it is no other but the vulgar edition; it is the greatest folio that ever I saw. Yesterday, after I sent you the two books, I hit upon the book you desired, Psalterium Gallic. Roman. Hebraicum, at one of our stationers, set out by Jacobus Stapulensis, with his commentary, which I here send you. I will also write to Mr. Bedell for the manuscript psalter he hath.

Thus, in some haste, I commend your lordship to the safe protection of the highest Majesty.

Your Lordship's in what may,

SAMUEL WARD.

Cambridge, Aug. 12. 1625.

I send you also one edition of the Psalms, Græco Lat. but I think it will do you no great pleasure.

LETTER XCVII.

THE ARCHBISHOP OF ARMAGH TO THE RIGHT HON. AND MY SPECIAL GOOD LORDS, THE LORD KEEPER OF THE GREAT SEAL, AND THE LORD HIGH TREASURER OF ENGLAND.

My most honoured Lords,

Your lordships' letters, bearing date the 9th of this present, were delivered unto me by a servant of Dr. Ryves the 18th of the same. In reading whereof, I found myself much grieved, that the doctor, by his sinister suggestions, should so far prevail with your wisdoms, as to make you conceive that I refused to perform the agreement which your lordships made betwixt us. True it is indeed, that I complained unto your lordships, that the drawing up that agreement was committed to the party himself, who was careful enough to lay down all things therein to his own best advantage; without reservation of any power unto me, to limit him any way in the exercise of that authority which he was to hold under me. But as soon as I had received satisfaction from your honour, my lord keeper, under your hand writing, that "I might limit him by private instructions, though not by patent;" and that the "clause of good behaviour was ever included in these offices," howsoever they were granted during life: I presently did agree to sign his patent. And this is that second agreement he talketh so much of; which I never took to be any other, than that which was at first intended.

Concerning this, he affirmeth in his petition, that having showed unto me my lord keeper's opinion, signified in writing, concerning the exceptions taken by me against the draught of the patent, I agreed to seal him the said

patent; provided that two clauses only might be added; but most guilefully suppresseth that which was not to be inserted in the patent, but to pass in private betwixt us two; namely, that "I might limit him by private instructions," according to my lord keeper's direction, which at that very time he delivered unto me in writing. My lords, if you think that I have any faith or honesty in me, believe me herein, that I propounded this unto him as the main foundation of our agreement; and that he gave his assent unto it before ever I would promise to seal his patent: he only adding this, that he did not doubt, when he could show cause unto me why I should vary from my instructions in any particular, I would be ruled by better reason. Herewith for the present did I rest satisfied: but the day following I considered better with myself, what a slender tie I had upon him, if I only should rest contented with his bare word only; which at his pleasure he might deny, wherever he saw cause. And therefore, to prevent all matter of future discord, I entreated him, by letter, that as I had showed myself ready to gratify him, by binding myself publicly under my hand and seal unto him, so he would privately tie himself in like manner, for giving more full satisfaction unto me in two particulars.

For the former of these, which doth concern the registership, I signified unto him, at the time of our agreement, that I had made promise of it already to one Mr. Hilton: which being a matter of less importance, the doctor doth now so little stand upon it, that in a letter lately written unto me, he hath utterly disclaimed all power of conferring the said office upon the next avoidance. But for the latter, which concerneth the limiting of him by private instructions, (according to my lord keeper's express direction) he hath now at full discovered that whereof I conceived at first but a jealousy; namely, that he did but *dare verba*, and intended nothing less than performance, when, to get my consent unto the signing of the patent of his own drawing, he submitted himself to be ordered by the instructions which I should give him. For as if *res*

were *adhuc integra*, and no such agreement at all had passed betwixt us; he now maketh your lordships to write, that "you do not think it reasonable" that this should be imposed upon him. I am bold to say, that he maketh your lordships to write thus; because, I am verily persuaded, that if the matter be examined, it will be found that this letter was of his own drawing. Wherein, what infinite wrong he hath done unto your honour, my lord keeper, I humbly beseech you to consider. First, he bringeth your lordship's writing unto me, signifying that I might "limit him by private instructions," though not by patent: and hereunto he showed himself then content to yield. And now he hath stolen another letter from your honour, wherein he would have you signify again, that you "do not think it reasonable" that he should be tied to follow the instructions that I shall give him. Behold! *Jordanes conversus est retrorsum:* and now, not *litora litoribus contraria*, but *literæ literis*. Your lordships had need to watch this man's fingers, whenever you trust him with drawing up of any orders or letters that do concern his own particular: for otherwise you may chance to find him as nimble in putting tricks upon yourselves, for his own advantage, as now he is putting them upon me.

Which that your lordships may yet be more sensible of, I entreat you to weigh well the reason which he maketh you here to render, of the unreasonableness of the condition that I require of him. For did ever any reasonable man hold it to be a thing unreasonable, that a substitute should be ordered by him that hath appointed him to be his substitute? This may be true, will he say, *in thesi*, but not *in hypothesi*, in other substitutions, but not in this; because, "upon your lordships' motion he hath submitted himself to take that under me, which he hath a fair pretence to challenge in his own right." So that, were it not for the respect which he did bear unto your lordships' motion, his stout heart belike would not stoop to such terms of submission; but hazard the whole rather, by putting his own right in trial. Yea, but what if this

prove to be another piece of the doctor's legerdemain; and that it do appear evidently, under his own hand, that this desire of submission did primarily and originally proceed out of his own breast, *ex motu mero et proprio*, long before your lordships had any thing to do in the business? If you will be pleased to take so much pains as to peruse the inclosed copy of a letter which he wrote unto me, not long before the decease of his late Majesty, of blessed memory, you shall find a motion tendered therein unto me, for the entreating of Sir Henry Holcraft to move his Majesty, that he (the said doctor) might be "spoken to for the surrendering of his patent;" together with the renewing of a former suit, of "making him my servant in that place;" sealed up with a promise of "rendering his due obedience and thankfulness unto me for my favour." So far was he then from those high terms whereon he now standeth.

But the case is now so far altered, that this obedient servant of mine affecteth not an equality only with me, (by exempting himself wholly from my control,) but also, for ought I see, a superiority over me. For if it shall please him to visit my diocese, or my province, as he did in the time of my predecessor, what is there in that patent, as he hath drawn it, whereby I may hinder him from so doing? "Your honour may, by private instructions, and his discretion, free yourself of this fear;" saith my lord keeper in his marginal annotations upon my former letter. But, good my lord, give me leave to think, that the hope of such a prize as he got by his other visitation of all the archbishops and bishops in our kingdom, will very easily blind this man's "discretion;" and for my "private instructions," what weight will they be of, if it be now thought a matter not reasonable that my substitute should be tied by them?

As for the report which your lordships are to make unto his Majesty, upon the reference of this business unto you: I humbly crave, that for so much as doth concern me, it may be made to this effect.

First, that I never did, nor do, refuse to submit myself

to that agreement which you have put under your hands to be signified to his Majesty, but am ready to perform it in every particular.

Secondly, that for the limiting of my substitute, and the terms whereupon he must hold his place under me, (of which there is nothing laid down in that agreement which you have signed, that which concerneth fees and profits only excepted,) I do desire that his patent only be drawn according to the pattern of Sir Henry Martin's; and that the same power may be reserved to me and my successors, that my lord of Canterbury's grace doth retain unto himself, in the exercise of the office of prerogative and faculties. Which if it may here stand well with Sir Henry Martin's reputation, I see not but it may stand as well likewise in Ireland, without any such great disparagement of Mr. doctor's dignity.

And lastly, if the doctor herein shall not hold himself to be fairly and exceeding favourably dealt withal, my desire is, that both of us may be left to the law to try our rights together. For thereby it shall be made as clear as the light, that the doctor's patent was absolutely void, or voidable, ab initio; that whatsoever validity it had at the beginning, yet it was afterwards forfeited by his notorious misdemeanour; and, in fine, that it was actually surrendered into the hands of his Majesty, and by him cassated and annulled, howsoever the ceremony of cancelling it hath been neglected. Which kind of trial, by course of law, I do now the rather desire, yet still submitting myself to the former agreement, if it shall so seem fit unto your lordships; 1. Because the doctor wished mine agent to certify me, in plain terms, that he would not be under me; and hereby, fo rhis part, hath disclaimed the benefit of your lordships' order. 2. Because, by his incensing of my lord of Canterbury against me, (of whose grace I never yet deserved evil) by his abusing of me in his reports unto your lordships, and by his disgraceful traducing of me in all companies; he hath made himself utterly unworthy of the favour which I intended to show unto him. 3. Because, as long as my life shall be conceived to remain in

that pretended patent, the validity of the acts that have passed in the prerogative court, during the time of my predecessor, (some whereof have been of very great moment) may be held in suspense; it being still questionable, whether they were done coram non-judice, or no. All which I leave unto your honourable consideration: and humbly craving pardon, if I have any way overshot myself in defending mine innocency and reputation against the unworthy proceedings of my ungrateful accuser; I rest,

Your Lordships',

Ready to do you service,

J. A.

Much-Hadham,
Aug. 20, 1625.

LETTER XCVIII.

MR. JOHN SELDEN TO THE ARCHBISHOP OF ARMAGH.

My Lord,

It was most glad news to me to hear of your so forward recovery, and I shall pray for the addition of strength to it, that so you may the easier go on still in the advancement of the commonwealth of learning, wherein you can so guide us. I humbly thank your lordship for your instructions touching the Samaritan Bible, and the books. I have returned the Saxon annals again, as you desired, with this suit, that if you have more of them (for these are very slight ones) and the old Book of Ely, Historia Jornallensis, the Saxon evangelist, the Book of Worcester, the Book of Mailros, or any of them, you will be pleased to send me them all, or as many as you have of them by you, and what else you have of the history of Scotland and Ireland, and they shall be returned at your pleasure: if you have a Saxon Bede, I beseech you let that be one also. If I have any thing here of the rest, or ought else that your lordship requires for any present use, I shall most readily send them to you, and shall ever be

Your Lordship's most

Affectionate servant,

J. SELDEN.

Sept. 14. 1625.
Wrest.

There is hope, as Sir Robert Cotton tells me, that a very ancient Greek MS. copy of the council of Nice, the

first of them of that name, is to be had somewhere in Huntingdonshire, I thought it was a piece of news that would be acceptable to your lordship; he is in chase for it.

NOTE OF ARCHBISHOP USSHER.

Sept. 19. Sent him upon this; Annales Latino-Saxonici, the Book of Mailros, Fordoni Scotichronic. Fragment. Scotic. Annal. ad finem Ivonis Carnot. Fragment. Annalium Abb. B. Mariæ virginis Dublin. Annales Hiberniæ Thomæ Case. The Book of Hoath. Pembrig's Annals MS.

LETTER XCIX.

MR. RALPH SKYNNER TO THE ARCHBISHOP OF ARMAGH.

RIGHT REV. IN GOD;

I HAVE sent your grace Conradus Graserus on the ten last verses of the eleventh chapter of Daniel, whose tenet is contrary to Junius and Broughton.

Now to satisfy your lordship's next request: that the Hebrew article ל of that memorial משה וכלב is frequently put for the preposition בעבור or למען by an "ἀντικηρία articuli loco prepositionis," these places sufficiently prove:

1. Rabbi David Kimchy in his preface on the Psalms saith thus, וגם יש (מזמורים) לדוד שפירשי בעבור לדוד· כמו למנצח מזמור לדוד יענך ה״ ביום צרה· There be some Psalms also that have this title or epigraph לדיד to David, instead of בעבור for David. As Psalm XX. to the Master Quirester, מזמור לדוד a Psalm to David, that is, for David: which the kind of the Psalm argueth; for it is a supplication of the Church in the behalf of their king, יענך יהוה ביום צרה ver. 1. in initio Psalmi, et in fine he closeth it up simili sono: יהוה הושיעה המלך יעננו ביום־קראנו.

2. Rabbi Elias Levita Germanus[a], in his בפרק השמוש הלמד chapter of the office of the article ל saith, that ל hath three offices.

(1.) ל est נחינת דבר est ל donativum, dativi casus signum to ut Gen. chap. XXXII. ver. 18. לאדנו לעשו to my Lord, to Esau.

(2.) ל est vel (של) ענין est genitivum, genitivi casus signum, של of קנין מה est possessivum, ut Psalm. XXIV. לי״ הארץ terra est Domino, id est Domini. So מזמור לדוד a psalm to David, that is of David, אשר being understood.

(3.) ל est loco בעבור (propter) est accusativi casus

[a] פרקי אליהו cap. 4.

signum (for) ut Exodus, chap. XIV. ver. 3." And Pharaoh said "לבני ישראל propter filios Israel:" so Gen. chap. XX. ver. 5. "אמרי לי say for me, he is my brother;" hitherto Elias.

I will add other places of mine own observation, Psalm CXIX. ver. 122. "ערב עבדך לטוב be thy servant's surety (for) good," not (to) good. So Micah, chap. I. ver. 12. "The inhabitant of Maroth was sick (for) good חלה לטוב" that it had lost.

So Psalm III. ver. 3. "אין ישועתה לו There is no help (for him) in God." So Psalm VII. ver. 13. "ולו הכין He hath prepared (for him) the instruments of death;" and Kimchy notes there, that some expound לו for בעבורו, that is בעבור נפשו.

DAN. CHAP. IX. VER. 24.

"Seventy weeks are determined each one of them touching or concerning thy people."

R. Sagnadias: "Let[b] us number and we shall know how many years ten times seven do amount unto, namely seventy; behold 70 weeks are 490 years; abstract from them the 70 years of the captivity of Babel, from the time that Nebuchadnezzar laid waste the sanctuary, unto the second year of Darius, and there remain 420 years: for so long the second house or temple remained standing; as if he should say, seventy[c] years he hath decreed concerning thy people, and concerning thy city Jerusalem, the city of thy holiness, which shall hereafter be built up. So thou hast learned, that jointly with the Babylonish captivity, together with the standing of the second house, are seventy weeks, which are 490 years: 70 of the destruction, and 428 of the building.

"לכלא, &c. to[d] restrain," or prohibit defection, or rebellion, which they had already made or committed.

[b] Rabbi Sagnadias the eminent doctor his exposition on Dan. chap. 9. ver. 24.

[c] גמר is נחתך Sagnadias. That is, 70 years of Babel's captivity, and 420 Zorubbabel's temple stood, make together 490 years or 70 weeks.

[d] Dan. chap. 9. ver. 24.

"ולחתם and to seal up," that is, read ולחתם, and to "finish sins of error," that is, the blessed and holy One will finish erroneous sin.

"ולכפר and to expiate, to make reconciliation," I expound it to cover[e] the iniquity of Israel: that is, of Solomon's temple.

"ולהביא and to bring in righteousness of eternities." This is the house of the sanctuary, as it is written, 1 Kings, chap. VIII. ver. 13. "a settled place for thee to dwell in for ever." Now the house of the sanctuary is called עלמים[f] or worlds. In the world or age of the first building, and in the world or age of the second building, and in the world or age of the third building, which shall remain from age to age for ever.

"And[g] to seal up the vision and prophecy:" for from the time that the second house was built, there did not arise up any more a prophet in Israel, only they used בת קל the echo or voice from heaven.

"And[h] to anoint the most holy." For greater shall be the glory of the dignity of the second house, than of the first; as it is written, "Great shall be the glory of the latter house above the first." And this that he saith למשח it is of the signification of the Chaldee word רבוח, to anoint, as that place "למשחה, to anoint them," is interpreted in the Chaldee "לרבאה to anoint." And some expositions say למשח to anoint, is to measure out the measure למדוד which they interpret in the Chaldee משחתא, a measuring, according to the sentence, where it is said, "a line shall be stretched out over Jerusalem."

"מן מצא, From[i] the going forth of the commandment."

[e] Our English *cover* comes of his Hebrew mother כפר, ו et פ literis בומפ organi permutatis.

[f] R. Sagnadias by לעלמים מכון means Solomon's temple, so called (the house of perpetuity), for that the ark rested there longer than in any other place, as I showed in unveiling Moses's tabernacle.

[g] Dan. chap. 9. ver. 24. [h] Ibid.

[i] Daniel, chap. 9. ver. 25.

From[k] the time that the word went forth from the presence of the Creator, when the decree was decreed to bring back the captives from Babel, and to build Jerusalem by means of Cyrus.

"To[l] Christ the Prince," until that king shall be anointed, which is the prince that must build up Jerusalem, "hitherto[m] are seven weeks:" seven weeks I say are forty-nine years, from the time that the Creator preached the glad tidings, that Jerusalem should be built, until the second year of Darius king of Persia. After that shall Jerusalem be built, and shall stand built 420 years. Behold 70 weeks wants 10 years, and those 10 years Bither stood. Now when they shall ascend up to Jerusalem, "the street shall be built;" that is, Jerusalem, and the streets thereof.

"וחרוץ and[n] the wall;" it is properly the ditch cut out about the wall; the ditches are the villages of the inhabitants of Jerusalem, which are now cut off, so that men cannot pass over.

"ובצוק and[o] in the strait of times;" they be the courts of the sanctuary, the watches and the stations of the priests and Levites; as if he should say, Jerusalem should be waste all these years.

ABBEN EZRA ON DAN. CHAP. IX. VER. 24.

70 weeks, &c. That eminent Doctor Sagnadiah saith, that these weeks are years; witness that which he saith afterwards, chap. X. ver. 3. "till three weeks of days," that is, years, "were fulfilled;" but he mentioneth not

[k] Yet forgetting himself, he begins the 77 of Daniel from the first of Cyrus.

[l] Dan. chap. 9. ver. 25.

[m] From the first year of Cyrus till the second of Darius the Persian, are 7 weeks, or 49 years, of those 490 years; the first division of the weeks the city Bither, whereof Ben. Cozba was king, Adrianus Cæsar took 73 years after the destruction of the second temple after other 52 years. He misreckons himself 11 years here; for 49 and 420 and 10 make but 479 to which add 11 years, and there is 490.

[n] Dan. chap. 9. ver. 25. [o] Ibid.

with the weeks 70 days. "For behold they are like 7 sabbaths of years:" and right is the interpretation; for that half of the week that he mentioneth, is 1290 days, as I will declare by perfect demonstration, only the exposition of these 70 weeks are exceeding hard. Moreover, for that we know not whether these words, "to restrain rebellion, and to finish erroneous sins," be in laudem, or vituperium; for lo, it is semblable, that from the word, "to cover iniquity, and to anoint the most holy," all this is in laudem, in commendation; but these words, "to seal vision and prophecy," cannot be in commendation. Now seeing it is so, how can we order aright these words? "to restrain rebellion, and to end erroneous sin," that they should be in commendation[p]. And so the like of those words, "to seal vision and prophecy." But behold we find it written, "that the iniquity of the Amorite was not perfectly filled up," and those words are spoken in vituperium, in the ill sense: for the meaning is, that hitherto the day of his calamity, and the final punishment of his iniquity is not yet come: as that place, "Greater is my punishment than can be borne;" and so that, "if עון punishment shall happen unto thee." And so thy iniquity is perfected and finished, thy punishment is ended; and it is in the ill sense. But the replier may answer, that these words, "erroneous sin," and "trespass," as also that word, "I beseech thee take away now," &c., are contrary to those words, "and her iniquity is taken away." But lo, the whole shall be expounded according to the meaning of the place; but those words, "to bring in eternal righteousness," do show that they are in commendation.

And the sense of "to seal vision" is, the understanding of the prophets, which have prophesied of the subject of the second temple. And now I will tell the meaning of that eminent Gaon; he saith, that the exposition of "the

[p] Abben Ezra knows not, that Moses's ceremonial law had its funeral and death in Christ's death, Col. chap. 2. ver. 14. agreeing with this of Dan. chap. 9. ver. 24. when Christ was crucified and nailed to the cross, then was the ceremonial law crucified and nailed to his cross.

word went forth," is, that God had decreed that Jerusalem, with the second temple, should lie waste 490 years, which are the 70 weeks. Only thou hast erred in thine account, when the 70 years were complete and ended, and they are but only seven weeks, which make 49 years; and thou needest not be curious to mention the years, for they were 51.

And the meaning "to Messias the prince," is, Cyrus the king. And he hath brought a reason from the words of the prophet: "Thus saith the Lord to Cyrus his Messias," or anointed one, "whose right hand I have strengthened." And the 62 weeks are the days, that is years, of the second house. But lo there is a difficulty; for the angel saith, "In[q] the beginning of thy supplications, the word went forth." Again, how can the years of the captivity be mingled with the years of the second temple? Or, how should we expound, "to restrain rebellion," and "to finish error?" Again, what shall become of the week that remains? Of which he saith, "he will confirm the covenant for many in one week," after the 62 weeks; and it were meet to mention, that yet three weeks do remain.

Moreover, his proof that Cyrus is the Messias, is not right; for that "to his Messias," is as much as to his prophet; for so it is written for that, "that the Lord hath anointed me." But before I speak my opinion, I will expound these words, "He will confirm the covenant for many." It is a thing manifestly known, that Titus made a covenant[r] with Israel for seven years; and that three years and an half, the "daily sacrifice ceased," before the destruction of the second temple, as it is written in the book of Josephus, son of Goryon.

And[s] he saith, "with the wing[t] of abomination he shall make it desolate," because the abominations shall spoil the sanctum sanctorum, or the oracle, after the number of years mentioned before, when Jerusalem was taken. And

[q] Abben Ezra confutes Rabby Sagnadiah, as before.

[r] Not by Titus, but by Antiochus.

[s] Dan. chap. 9. ver. 27.

[t] Wing of Roman soldiers.

it is written, in the fourth prophecy, "And they polluted the sanctuary of my strength;" that was the day Jerusalem was taken, in the time of Titus, who had taken away the continual sacrifice before, and the abomination of desolation was set up. For so it is written, "And from the time that the daily sacrifice was taken away, and the desolating abomination set up, shall be 1290 days:" and they must needs expound Daniel, how many complete days are half a week, because of the leap-years; so also by reason of the word חצי[u] or half a week: for it is not meet that half should be the whole, neither more nor less, as the חצי half tribe of Manasses, and many such like. Now know thou that ימים, days, are always so taken for days, and not for years. Only it is meet, that if it be said ימים, days, that it should be a complete year, in the revolution of the days of the year, as they were at first. As that, from days to days, which are the days of a complete year; so that "days shall be his redemption," that is, in a year shall he be redeemed. But when the number of two or three days shall be used within this word ימים, days, it cannot fitly be taken for years, but for days as they are, after the exposition of that place, "two days," which were two complete ones, when the days returned as they were. And so that "until a month of days," when the moon shall be seen according to the form in which she was seen in the first day of man's being. Therefore have I said 1290 days are that half of the week that he mentioneth. And so that "blessed is he that waiteth for that he may attain to those days," as I will expound. For in case they were years, how could a man wait or expect a 1000 years to come unto them? And it is written, the days of our years, "in[x] them are 70 years." And behold we find that Nehemiah saith, That "the city of the sepulchres of my fathers hath wasted,

[u] אדר האדרים שני or February, makes the mensis embolismicus, or intercalaris being doubled.

[x] The 70 years of the captivity was a type, and the time of man's life, a captivity of 70 years. In the Psalms, "Teach us so to number our days," כֵּן is in number 70 and hath reference to the 70 years named immediately before; the allusion is sweet.

and the gates thereof are burnt with fire." And it is written, "Also me hath he commanded to be a prince in the land of Judah." And it is written of him, "He shall build up the temple of the Lord, and shall bear the honour; shall sit and reign upon his throne." So Jeremy prophesieth of him: "A king shall reign, and be wise." And in Ezra it is written, concerning Nehemiah, "And thou shalt be to them for a king." And now I will expound the 70 weeks.

The 70 weeks are from the going forth of the word in the beginning of Daniel's supplications.

"To restrain rebellion," is like that "The iniquity of the Amorite is not yet made perfect:" "And to seal up error," is as that, "thy iniquity is perfect and finished." And "to cover iniquity," to bear the yoke of the captivity, to make reconciliation with our fathers. And to bring in till God shall judge them with righteousness. Or his exposition is in dispraise: for the coming of righteousness, is the setting of righteousness; as the going down of the sun is the setting thereof. Therefore it is in dispraise; for commendation is the contrary, as that, "their righteousness shall go forth like the light." And "he shall bring forth thy righteousness like light." And this is that, "Arise, O my light, for thy light cometh. For thy light was set until now."

"And[y] to seal up the vision and prophecy," because the prophets shall cease; "and to seal the Messias the most Holy." "And behold, this is the beginning of the captivity." So that the matter of the account cannot come into thy mind. For lo, in the accounts of the kings of Persia, there is a new moon added, according to the word of the angel, "as[z] I will declare." Now whether there be in the computation an addition or subtraction, it hurteth not. Peradventure[a], the matter of the new moon will come into thy mind, when he knoweth the moment of the

[y] Dan. chap. 9. ver. 24. [z] Or because כפי

[a] If I could tell but what verse and chapter he writes of this new moon, I had translated it: I will seek more at leisure. I understand not by

eclipse of the moon in this year. Besides, we have found another eclipse before this, an hundred years, by which I may know the place of the moon according to truth. And according to his account, he will willingly reduce backward the years that come.

Now lo, the meaning of verse 25. "Know therefore, and understand, that from the going forth of the commandment, to restore and to build[b] Jerusalem, unto the prince Messias, are 70 weeks."

"And[c] behold, 19 years were of the kingdom of Cyrus and Ahashuerosh. And two years of Darius, and he reigned 12 years; and it is so written in a book of the kings of Persia."

"And twenty years of Artaxshashta the King. Lo, all amounts but to seven weeks[d], till Nehemiah came, as it is written in the book of Ezra."

Now[e] the 62 weeks are the time that the second temple stood; and the half of the week I have expounded.

And thus, my lord, I have showed your grace the exposition of R. Sagnadiah to be false, by Abben Ezra his opinion. And, 2dly, I have set down Abben Ezra's supputation of the 70 weeks: which is thus, 51 years of Cyrus and Ahashuerosh, Darius and Artaxerxes; or 7 weeks, 434 years: or the 62 weeks, the time the second temple stood; and he makes the temple to stand longer 14 years than any other.

Seven years, the last week, in all 491 years. You see he is a year too much: besides, he makes the last weeks half to be after the destruction of Zorobabel's temple, which was 40 years before the destruction thereof.

My lord, I must now impart a matter unto you. My wife received a letter of late, since I was with your lord-

these two eclipses, what time is gained: I would be glad to learn of your grace.

[b] To build again.

[c] Abben Ezra his account of the 70 weeks.

[d] So the whole is seven until vid. E. in Dan. chap. 11. ver. 2.

[e] 62 weeks are 434 years, so long Zorobabel's temple stood, viz. to be 1290 days.

ship, from her sister, my lady Temple, wherein she writeth that my lord of Meath hearing of my entering into the ministry, did promise to confer upon me a living worth sixty pounds per annum presently; and that within a year he would make it worth an hundred pounds per annum, if I would come over. I wonder that my lord of Meath, Dr. Martin, as I suppose, should, of his own accord, make such an offer unto me that am a mere stranger to him, and never had conference with him. But, my lord, if your lordship would vouchsafe me, to be a poor Levite and chaplain in your service, I would say with Mollerus, "כעיני עבדים אל יד אדניהם[f] Cum omne servire durum sit, felicissimus, cui contigerit bono ac pio servire Domino." If your grace shall in your letter signify לדבר דברים טובים ונחומים אל עבדך, then behold I will say with Ruth, "Where[g] thou goest, I will go; and where thou diest, I will die," &c.

And thus, with thanks for your lordship's last bounty in bearing my charges, which I understood not till I took horse, and therefore could not return thanks till now, I rest now and ever.

משרתך כאשר היה יהושוע למשה

אהיה כמוצא רצון בעיני אדני

RALPH SKYNNER.

Sutton, Octob. 31.
1625.

My lord, I would gladly be your scholar, to learn your method and facile way in preaching. O that I might be beholden unto you for some of your directions in that kind. And that I might see but a sermon or two of your grace's in writing, according to those directions: for therefore did I enter in the last hour of the day of my life into

[f] Psalm 123. ver. 2.

[g] Ruth, chap. 1. ver. 16, 17.

God's house, that I might say with David[h], צדיק כתמר יפרח כארז בלבנון The reason is rendered עוד ינובון בשיבה ישגה And Abben Ezra calleth the Rabbies,

אנשי מדה כארזים

[h] Psalm 92. ver. 13.

LETTER C.

MR. RALPH SKINNER TO ———

WORTHY SIR,

Your last kindness is not forgotten, though unrequited, for I cannot להשיב כגמול חסדך Pecuniam qui habet non refert, et qui refert non habet. At gratiam qui refert, habet, et qui habet refert. Accept, therefore, this my literarum manus, by which now I prove that plainly unto you, which long ago I affirmed in conference, viz., that Israel passed not over the Red Sea transversum, as you and others have supposed.

MAJOR. If Israel, coming out of the sea, arrived and landed at the self same side of the wilderness, from which he departed when he entered the sea: then did he not go over the Red sea transversum.

MINOR. But Israel, coming out of the sea, arrived and landed at the self same side of the wilderness, from which he departed when he entered the sea.

CONCL. Ergo, Israel did not go over the sea transversum.

The major proposition cannot be denied. For if he went into and out of the sea, keeping still the same side, he did not pass over-thwart the sea, which is the breadth thereof, from one side to another.

The minor is thus proved out of the text, in express words. They came from Succoth to Etham, in the edge of the wilderness, Exod. chap. XIII. ver. 20. Num. chap.

XXXIII. ver. 6. And returned from Etham to Pihahiroth, encamping by the sea, Num. chap. XXXIII. ver. 7. Exod. chap. XIV. ver. 1. and 9. and passing בתוך הים in or by the midst of the sea, Num. chap. XXXIII. ver. 8. they came unto the same wilderness again, Num. chap. XXXIII. ver. 8. which is called also שור Exod. chap. XV. ver. 22.

From which collation of places it appears, the Abben Ezra his opinion is true, "We know," saith he, "that there is no Red Sea between Egypt and the land of Israel, neither was there any need that they should go into the Red Sea, for that it was their way to Canaan, only God commanded them so to do, to the end that the Egyptians might go in after them and be drowned. Now from the wilderness of Etham, Israel entered the sea, and into the wilderness of Etham they went out again."

Seeing from the collation of those two places, the truth will better appear, I will set them down.

1. On the 15th of Nisan, six hundred thousand footmen journied from Rangmeses to Succoth, Exod. chap. 12. ver. 37.

2. They departed from Succoth, and encamped in Etham, in the edge of the wilderness of Etham, viz., Exod. chap. 13. ver. 20.

3. Then from Etham they returned, and encamped before Pi-hahiroth, between Migdol and the sea, before Bagnal-zephon, before it they pitched by the sea, Exod. chap. 14. ver. 2. And six hundred chariots of the Egyptians following after Israel overtook them pitching by the sea על הים על פי החירות לפני בעל צפון Exod. chap. 14. ver. 7. and 9. There the children of Israel יבאו בתוך הים Exod. chap. 14. ver. 22. went into the midst of the sea (not through the midst of the sea) the reason is rendered, for the waters were to them a wall on each hand; and the Egyptians went in after them אל תוך הים ver. 23. and the waters returned on

They departed from Rameses on the 15th day of the first month, and pitched in Succoth, Numb. chap. 33. ver. 3. 5.

And they departed from Succoth and pitched in Etham, which is in the end of that wilderness, Numb. chap. 33. ver. 6.

And they departed from Etham, and turned unto Pi-hahiroth which is before Bagnal-zephon, and pitched before Migdol, Numb. chap. 33. ver. 7. And they departed from before Pi-hahiroth, and passed [through] for, by, or in the midst of the sea, into the wilderness, ויעברו בתוך הים המדברה and they went three days journey into the wilderness of Etham, and pitched in Marah, Numb. chap. 33. ver. 8.

By the collation of these two places, it appears, that Israel returning from Etham, came to Pi-hahiroth; there entering the sea, came out of the sea to the same wilderness of Etham again, Numb. chap.

them, ver. 26, 27, 28. So Moses brought forth Israel out of the Red Sea, and they went out into the wilderness of Shur, Exod. chap. 15. ver. 22. And for three days finding no water in the wilderness they came to Marah, Exod. chap. 15. ver. 23.

2. The same phrase is in the next verse said of the Egyptians, Ex. ch. 14. ver. 27. וינער את מצרים בתוך הים If we should expound these words as the former, that God shook the Egyptians through the Red Sea, quam absurda esset.

3. It is said, that Israel saw the Egyptians dead, על שפת הים Exod. chap. 14. ver. 30. which is not likely they would have so easily done, if they had passed over the breadth of the sea.

4. It appears. Exod. chap. 14. ver. 20. that it was night when Moses stretched out his hand on the sea, and when Jehovah dried the waters, and when Israel entered the sea. And it appears also, that באשמרת הבקר Exod. chap. 14. ver. 24. which is called לפנות בקר ver. 27. that the waters returned, לאיתנו and the Egyptians were drowned. Now is it likely that six hundred thousand men, besides women and children, could pass over the breadth of the Red Sea in so short a time as nine hours at the most? For on the 15th of March they went from Rameses to Succoth: on the 16th day from Succoth to Etham; on the 17th day from Etham they returned to Pi-hahiroth, and entered the sea at night, suppose at six o'clock at night at the soonest, at three in the morning watch they arrived at Etham, or Shur in Etham, and saw the Egyptians drowned on the shore. 33. ver. 8. Which Moses Exod. chap. 15. ver. 22. calleth Shur: a place in the wilderness of Etham, and the same that Etham is, saith Abben Ezra. It is not for the wisest man, saith he, to judge of God's works, why dost thou thus? For God commands Israel here, when he had made his journey to Etham, and was so much forward on his way to Canaan, to return then backward again to Pi-hahiroth וישבו ויחנו לפני פי החירות their three days' journey, and that דרך עדמה to the end that Pharaoh might follow after them, and be drowned in the sea. For when Pharaoh had heard that Israel had made two days' journey to Etham in the wilderness, and that then they (after they had gone so far on their way as Moses had foretold them, "We must go three days' journey in the wilderness to sacrifice") returned back to go another way, then Pharaoh thought that Moses's intent was to fly, for it was told Pharaoh that the people fled, Exod. chap. 14. ver. 5. and not to go to sacrifice. Then he said " נבכים הם For he that flies away, his way is perplexed, and he knows not whither he goes." Then being at Pi-hahiroth, the Lord commanded Moses to bid the people go into the sea, Exod. chap. 14. ver. 15. which they did, ver. 22. בתוך הים. Think not, saith Abben Ezra, because the Scripture saith there, בתוך הים that they came into the half, or midst of the sea; for in case they had but entered, or set but half a foot or hoof פרסה into the sea, יקרא תוך הים it may be called or said, within the sea, as והאספסף in the midst of the —— and yet they were not in the midst of the camp. But תוך הים is that place where the sea was in the beginning of the night.

Now, the use and benefit of this place thus truly explained, is threefold.

1. It discovers the error of all the maps of our geographers, who make the Israclites to pass over the breadth of the Red Sea towards Canaan.

2. It shows the infirmity of our last translation, and the liturgy, in this particular.

3. It will free you, my worthy respected friend, from your mistaking of this history, and will serve to direct you into the right way of truth, which we all seek after. I hope therefore it will not diplease you to be drawn with Israel out of the Red Sea, seeing Moses was content to be drawn out of the Egyptian waters: he by a woman, an Egyptian; you by a man, a Christian. He crying and begging it, you without petition or request. And thus, with my love and service to you and the truth, I rest now, and ever,

Your's to command in all good offices,

RALPH SKYNNER.

LETTER CI.

MR. RALPH SKYNNER TO THE ARCHBISHOP OF ARMAGH.

RIGHT REV. IN GOD,

Your Grace's letters of the 18th of November came not to my hands till the 3rd of December: to the contents whereof I have sent this answer.

To the first demand; Rabby Levi ben Gershom I have not, but R. Sagnadia his exposition on ולבנות, Dan. chap. IX. ver. 25. is this:

(עד משיח נגיד) עד מיתרבה המלך והוא הנגיד כדי לבנות ירושלים עדיין ז שבועים הם ז שבועים הם מ״ט שנה משבשרם הבורא לבנות ירושלים ועד שנת שתים לדריוש מלך פרס ואחרי כן תבנה ירושלים ותעמוד בבניינה ת״כ שנה:

In verba quæ Dominatio vestra quærit: "ædificabitur et in ædificio ejus, id est ædificata, manebit."

הרי שבועים שבעים פחות י שנים אותן י שנים עמדה ביתר ובעלותם לירושלם תבנה רחוב היא ירושלם וחוצותיה:

To the second demand, as touching למשח, Dan. chap. IX. ver. 24. I find the first part of Mr. Br.'s words out of Abben Ezra, viz.

ועתה אפרש שבועים שבעים הם ממצא דבר בתחילת תחנוני דניאל

That the seventy weeks are from the going forth of the Word at Daniel's prayer; as also the latter ולחתום משיח קדש קדשים but not in a continued coherence; for after the word דניאל three lines at least of the exposition of other words of the text are inserted, without dependance;

for he saith not עד למשח but למשח without עד: so that he shows terminum a quo, by the preposition מין in voce ממוצא but terminum ad quem he hath not precisely expressed, for that עד wanteth.

To the third; these be Abben Ezra's words touching the new moon, and the eclipses.

ואל יעלה על לבך דבר המספר כי הנה במספר מלך פרס מולד
נוסף כפי דבר המלאך כאשר אפרש ואם יש בחשבון תוספת
או מגרעת לא יזיק אולי יעלה על לבך דבר המולד כי היודע
רגע קדרות הלבנה בשנת הזאת ומצאנו קדרות אחרת לפני
זאת מאה שנה אוכל בה לדעת מקום הלבנה באמת וכפי
חשבונו ישוב ברצונו אחורנית או השנים הבאות:

To the fourth; Abben Ezra's calculation of the seventy-seven of Daniel.

והנה תשע עשרה שנה שהם מלכות כורש ואחשורוש
ושנתים לדריוש והוא מלך י״ב שנה וככה כתוב בספר מלכי
פרס ועשרים שנה מארתחששתא המלך והנה הכל שבועים
שבעה עד בא נחמיה ככתוב בספר עזרא ושבועים ששים
ושנים שעמד בית שני:

Having written thus far, I presently came to London, and went to Mr. Walker to borrow those books I had not, because I am desirous to give your grace all the satisfaction I can. Mr. Walker hath not Gershom, nor any comment on Daniel, but the same that I have; only he lent me משניות, and so I have read over the whole tractate מגילה, but there is not any word touching the duration of the Babylonian kingdom, or any other kingdom. It only handleth on what days the מגלה is to be read, and their rites and ceremonies; I confess, I read only the text of Megillah, I read not Rambanus, nor Bartinorah's comment, for that would require many days, and I found no one word in the text tending any thing at all towards any such matter; and therefore, my Lord, I would be glad to know what author referred you to that tractate of Megillah, or whether your grace hath mistaken the מסכת: I humbly thank your grace for your lordship's last kindness unto me, when I was at Much-Hadham, for defraying my charges at mine inn. And now, my lord, "vetus confe-

rendo beneficium invitas novum." It hath pleased my lord Carew, who lieth at Nonesuch, some mile and an half from Sutton, before whose honour I have often preached, to be pleased to write his letter to the right honourable my lord keeper, Sir Thomas Coventry, that he would be pleased, at his request, to bestow a benefice on me, when any shall fall in his gift. And he was pleased moreover to send the letter by Sir Thomas Stafford to my lord keeper, to solicit the matter also by word of mouth. And so I was there at Hampton-court, and presented myself to my lord keeper; who gave me his hand, and promised, that within three months, or sooner, he assured himself he should provide for me. And now, my lord, my request is, that your grace would be pleased to write your letter also unto my lord keeper, in my behalf, to this effect, having relation to my lord Carew's precedent; that whereas your lordship is informed, that my lord Carew hath solicited my lord keeper to bestow a benefice on one Ralph Skynner, minister and preacher of the word at Sutton, under Mr. Glover, a man of honest life and conversation, and conformable to the orders of our Church, and so forth, as it shall please your lordship to write of me, that you would be pleased to second my lord Carew's request effectually, for that I am but mediocris fortunæ vir, and have not means and maintenance to buy me books, and other necessaries. This your grace's letter, in my behalf to my lord keeper, if your lordship would be pleased to send it before Christide, enclosed in a letter to Mr. Burnet's, and to give me leave to seal it, after I have read it, it is most likely my lord keeper would remember me the sooner.

I have given my lord Carew satisfaction in many questions, at sundry times of conference; and especially in these three, 1. That the pope and conclave be ὁ ἀντίχριστος. 2. That the points and vowels were given by God from Sinai, and not the invention of the Masorets. 3. That the Hebrew tongue is the most ancient tongue, and that Moses wrote in it, and not in the Chaldee and Egyptian; and all this proved expressly out of the text of

the Scripture: for which my lord hath given me a greater commendation in the ancient tongues, to my lord keeper, than I either have deserved, or can answer unto. And thus, with my humble service to your grace, I end,

אהיה כמוצה רצון בעיני אדנותך
רדפוני לשקר

Per metathesin RADULPH SKYNNER.

London, December 8.
1625.

LETTER CII.

MR. THOMAS DAVIS TO THE ARCHBISHOP OF ARMAGH.

MOST REVEREND,

MAY it please your grace, upon the 8th of July past I received your letter, bearing date the 12th of March, from Much-Haddam, and the 5th of the last month the copy thereof, by way of Leghorn; whereby I perceive that my letter of the 29th of September, 1624. together with the five books of Moses in the Samaritan character, came in safety to your hands, being very glad it proves so acceptable to your lordship; however I find myself to have been abused by a Jew, who pretends to have knowledge in that tongue, affirming to me that it contained all the Old Testament. How they read those books I have inquired (having no better means) of him, who I perceive knows no more, if so much, than their alphabet, and to hear him read the first two verses of Genesis I could not, because another of those books is not here to be had. The name of God, Jehovah, is pronounced by them, as saith he, Jehueh. And the fifth, eighth, and sixth of these letters of their alphabet are pronounced hei, chei, ei; the ch of the eight letters must be pronounced deep in the throat, chei.

I sent to Damascus to see if I could procure the Grammar, Chronicles and Calendar, which your lordship desires, but could not obtain any of them, there being but one poor man of the Samaritan race left in Damascus, who is not able to satisfy me in any thing you desire; only he said there were certain books in their language pawned to a great Spahee of that city, but what they contained the poor

fellow knew not. The Spahee would not part with them under two hundred dollars, which is sixty pounds sterling: so I durst not venture upon them, being ignorant of their worth; yet I will not cease labouring, as occasion shall serve, to give satisfaction to your grace in what you require touching the Samaritans, and I hope to prevail in some things, unless the troubles in and about Jerusalem do hinder the free passage of caravans this ensuing spring.

A former letter, which it seems your lordship writ, and sent away by Marcelles, I never received; but as for the Old Testament in the Chaldean tongue, my diligence hath not wanted to procure; and to this end, sent divers times to Tripoly and Mount Libanus, but could not prevail. I have seen here the two first books of Moses, but examining them according to your direction, I found them to be out of the Greek; whereupon I resolved to send to Emmit and Carommitt, a city in Mesopotamia, where divers of the sect of the Jacobites do remain; and after a long time there was sent me, which I received eight days past, the five books of Moses only, in an old manuscript, and according to the Hebrews, with a promise ere long to send the rest of the Old Testament: the party that sent me this, is the patriarch of the Jacobites in those parts, who writ also that I should have Eusebius his Chronicle, with some of the works of Ephræm; which, if he do, shall be sent by the first good conveyance. Those parcels of the New Testament, viz. the History of the adulterous woman, the second epistle of St. Peter, the second and third of John, the epistle of Jude, with the book of the Revelations, I have procured, and sent them together with the five books of Moses, and a small tract of Ephræm by the ship Patience of London. With the said books I have sent another in the same tongue, which I humbly present your grace; if it shall yield any matter worthy your reading I have obtained my desire; however it may prove, I presume it will be accepted as a token of his love, who will ever be ready, in what he can, to observe and effect what your lordship shall command him.

I have sought the Old Testament in that tongue, which

is out of the Greek, and distinguished by certain marks and stars; but I cannot hear of any such. From Emmit I hope to have some good news to write your lordship, and to send you a catalogue of such books as be here to be had. When this book which I now send shall be received, I beseech your grace to give your secretary order to advise me thereof: in the mean time, if any of the books you desire shall be brought or sent unto me, I will not let them go for a small matter, more or less; such books are very rare, and esteemed as jewels by the owners, though they know not how to use them, neither will they part with them but at dear rates, especially to strangers, who they presume would not seek after them except they were of good worth: and indeed they give a kind of superstitious reverence to all antiquity. Thus have I related my proceedings, and what I intend to do, in what your lordship writes for, and I should be very glad to accomplish your desire, but I presume my willing and ready mind shall be accepted.

Here is news from Bagdat, that the vizier with the army have been thereabouts now three months past, but have done little worthy so great a force; and now for seventy or eighty days have besieged Bagdat, but can do no good upon it. The Persians have made divers sallies out of the city, and after a small skirmish returned, giving the Turks the worst; the king of Persia, if report be true, draws all his forces that way, but rather to fear the Turk than encounter him, unless by some stratagem, wherein he hath the advantage of the Turks: the sequel and issue of this war we expect, and greatly desire in this place, the rather because our trade depends much thereupon. There hath of late happened some troubles about Jerusalem, by the insolence of an Arab, called Emeere Farrach; there is a force of men gone against him; he being of no great power will be soon quiet. The estate of his empire decays, and will be utterly ruined by the tyranny and oppression of the spahees and janisaries, who are lords and governors of the country; what man is he that dare oppose a soldier? The Mahometans are slaves to the soldiers, the Christian

and Jew under both; it would grieve a man's heart to see the poor estate and condition of the Christians in these parts; nor so much for their outward estate, though that be marvellous grievous, but they are to be pitied for their estate of christianity; for I know that in a manner all true knowledge is departed both from minister and people, the Lord in mercy visit them. Pardon my tediousness and presumption, and excuse my weakness, who shall daily pray unto the Lord of lords to prosper all your ways, and bless all your endeavours, and grant you a long life here, with happiness, and everlasting glory in the life to come, and will ever rest,

Your Grace's in all humble

Observance to be commanded,

THOMAS DAVIS.

Aleppo, the 16th of
January, 1625.

LETTER CIII.

DR. JAMES TO THE ARCHBISHOP OF ARMAGH.

After the remembrance of my humble duty:

May it please your grace to pardon my long silence and neglect of writing, according to my duty, occasioned partly by sickness, partly by discontent and discouragement from our great ones: but being now freed from both, God be thanked, I address myself wholly to the care of the public, long since by me intended. Wherein now, more than ever, I must be bold to crave your lordship's furtherance, that as it had its first beginnings from your grace, so it may its final end, and a fulfilling by your lordship's good means. It is true, my lord of Litchfield is entrusted with the whole direction and managing of this business: but had your grace been near, there would have been none more able nor willing than your grace. I do therefore most humbly intreat your lordship, that sometime before your grace's departure into Ireland, you would be pleased, upon conference with my lord of Litchfield, to settle the whole business, what authors we shall begin with, in what order, and after what manner. As for the canon law, which I have looked unto, not without the vocation and approbation of Mr. Vice-chancellor; I must confess my forwardness therein, upon a supposal of sundry additions unto Gratian; and my fellow-labourers are as earnest as myself upon that little which we have hitherto found. Doubtless Gratian was one of the first compilers of the popish religion, in his hotch-potch of the canon law: but yet he is not so bad as he is made, the corruptions are of a later hue, and came in long since his time. I have given a taste as of all that I have hitherto done, in certain rude papers, overhastily perhaps sent up to pass your lordship's censure and judg-

ment; and from thence to the press, that I may have a taste to present unto my lords the bishops, and others, that have already promised their helps. If this, of almost an hundred places corrupted in point of religion, (not taking all upon an exact survey, but a few to give proof of the feasibility of the work to the common profit of the Church,) shall be thought fit to be printed, and an hundred places of flat contradiction, men, if ever, will be stirred up to advance this work; for the doing whereof, with some jeopardy of my health, and loss of all worldly preferment, I am most willing to be employed to the uttermost of my simple endeavours, having nothing to promise but fidelity and industry. Good my lord, what can be done by your grace let it be done to the uttermost; the work is in a manner your's; to God be the glory; and if the Church of England receive not as much profit by this one work being well done, as by any thing since Erasmus's time, I will never look hereafter to be credited of your grace, or any man else. But to the well-doing and perfecting of this work, two things are requisite:

First, that the Fathers' works, in Latin, be reprinted, (the Vindiciæ will not serve,) wherein I desire to have three or four able doctors, or bachelors of divinity, to be my assistants in framing the annotations.

Secondly, that there be provision, either in parliament or out, that the copies may be sent from any cathedral church or college, upon a sufficient caution, non obstante statuto: both these being granted, as at your lordship's instance they may be, I doubt not of a most happy success of the whole business. Which, that I may not be too troublesome to your grace, I commend unto the protection of the Almighty, praying for your lordship's health and happiness, and resting, as I am, in all bands of duty and service,

Your Grace's, in all duty,

THO. JAMES.

I have a Pseudo-Cyprian, Arnaldus Bonavillacensis,

work collated and restored by the MS. and printed here under your grace's name: of authors falsified it is the greatest instance that can be given; the whole treatise, fairly written forth, is at your grace's dispose, your mind being signified. It hath sundry foul additions and diminutions in many points of controversy.

Oxon, 27 Feb.
1625.

LETTER CIV.

MR. JOHN COTTON TO THE ARCHBISHOP OF ARMAGH.

Right Reverend,

My beloved neighbour-minister, Mr. Wood, acquainted me with your desire to hear from me, how I conceived of the way of God's eternal predestination, and the execution of it: I should not have hearkened to him herein, though I love him well, were it not for the deep affection and reverence I bear to your person and gifts, which hath constrained me, together with his importunacy, to yield to the sending of this discourse to you, which I was occasioned to write a year ago for the satisfaction of a neighbour-minister in points of this nature. The questions and answers in the beginning of the book I delivered and opened by way of catechism long ago; which a neighbour-minister having afterwards gotten from some of my hearers, he wrote those doubts which follow in the book, the better to inform either himself or me: whereupon as I could get any time in the midst of other continual employments, too heavy for me, I wrote to him the discourse following, the more fully to acquaint him with the grounds of my judgment, as knowing well his sufficiency to object fully, if he found himself unsatisfied in any passage thereof. The style, I confess, is unmeet for you to read, as being plain and popular, and therefore too large, and withal empty of variety of reading, which store of other occurrences in my calling here, inforceth me too often to intermit.

Thus much let me humbly intreat at your lordship's hands, by the honour which you owe to Christ, and by the

love you bear to his poorest servants, stick not, I beseech you, to advertise me freely of any such tenet herein as you shall think less safe. I trust you shall find me conscious of mine own slenderness, and glad to receive such light as God shall be pleased to impart to me by you.

Yet this one thing more let me also add. Though I yield some degree of efficacy in Christ's death unto all; yet I conceive it far short, both of impetration and application, of that gracious atonement which is thereby wrought to the elect of God; whence also it is that I dare not preach the Gospel indifferently unto all, before the law; nor the worth of Christ, before the need of Christ. Children's bread is not meet for whelps; and full souls will despise honey-combs. I see John Baptist was sent to humble, before Christ to heal: and Christ himself preached repentance, before faith in the promises[a]. Neither do I remember in the Gospel any promise of grace pardoning sin, nor any commandment to believe sin pardoned, but to the broken, the bruised, the poor, the weary, the thirsty, or the like. Faith in the promises, before the heart be changed from stonyness to brokenness, I fear is no better than the temporary faith, which is found in the stony soil[b].

But I cease your lordship's further trouble. Now the Lord Jesus, who hath delighted in you to fill your heart with the riches of his manifold precious graces, be pleased to enlarge you to the employment of them to his best advantage, guide all your ways in his faithfulness and wisdom, and sustain you with his mercy and power unto the end. So I humbly take leave, and rest,

Earnestly desirous to be directed by your

Lordship, or confirmed in the truth,

JOHN COTTON.

Boston, May 31.
1626.

[a] Mark, chap. 1. ver 15.

[b] Luke, chap. 8. ver. 13.

LETTER CV.

THE ARCHBISHOP OF ARMAGH TO DR. WARD.

Salutem in Christo Jesu.

I AM heartily glad to hear that you are rid of your ague, though very sorry to hear of your distractions there, which have almost put you into your new fit. But *ταῦτα θεοῦ ἐν γούνασι κεῖται,* to whose guidance we must refer both this and ipsam rerum summam, quæ in summo jam (si quid videmus) versatur discrimine. I heard nothing of the dean of Worcester's book; which maketh me imagine that he hath no purpose to make it public. Neither do I hear any thing of the publication of your's, which I very much wonder at.

When the collators have finished the Acts, I could wish they collated the epistles with the text which is inserted into the Commentaries of Photius and Œcumenius, manuscript in the University library, (where there are some varieties of readings also, as I remember, noted in the margin in the brief scholies that are written in red letters). I pray you remember me to Mr. Chancye, and learn of him what he hath done for Mr. Broughton's books. Intreat him also to look into the manuscript Psalter in Hebrew and Latin, in Trinity College library, and thence transcribe for me the last verse, save one, of the fifty-second Psalm, which is wanting in our printed Hebrew Bibles. The Latin of that verse, if I forget not, beginneth "Consilium inopis," &c. I would willingly also hear how far he hath proceeded in the Samaritan Bible; and what Mr. Boyse hath done in the transcribing of the Greek MS. which I left with him.

I have sent you your Antiquitates ecclesiæ Tricassimæ, and heads of Controversies; together with the two books that I had from Mr. Austin of King's College, which I pray you restore unto him, with thanks. I do not leave London before the 15th or 16th of this month, in which space of time I hope to hear from you again, if not see you here. In the mean season I must heartily thank you and your good wife for the kind entertainment which I received at your house, and evermore rest,

Your most assured friend,

Ready to do you all kind offices,

JA. ARMACHANUS.

London, June 1,
1626.

I pray you to remember me to Mr. Provost, Mr. Alvey, Mr. Meade, and all the rest of our good friends there. Wish Mr. Green to send me Lucian in Greek and Latin, and the New Testament in Syriac and Latin, at the price he offered me them for when I was there. If he send the books to Mr. Francis Burnett's, at the sign of the Three Swans, in Lombard-street, he shall receive payment for them.

LETTER CVI.

MR. JAMES WHITE TO THE ARCHBISHOP OF ARMAGH.

Illustrissime et Reverendissime Antistes,

Quod venerandæ antiquitatis monumenta, quæ meæ curæ non ita pridem conferenda credidit dominatio vestra, tardius multo, quam vellem, ad umbilicum perduxerim, est quod sperem apud tantum candorem veniæ locum me inventurum. Quod autem eo auspicio, dicam, an infortunio? transacta sint, ut neutiquam industriæ meæ specimen exhibendi, nedum judicio vestro sublimi satisfaciendi copia fiat; quicquid veniæ audacia arrogaverit, nullam fidenter sperari posse exploratum habeo. Siquidem, quod minime dissimulandum existimavi, vel ipsæ lituræ, quibus inter scribendum imprudens indulsi, incuriæ me vel invitum coarguunt. Quin et inter sacras illas paginas conferendas semel atque iterum in ea loca incidi, unde me facile expedire non potui. Intelligat, obsecro, dominatio vestra Psalmos CXVII. et CXLVII. Quo utroque in loco idem scrupulus, eadem occurrit difficultas. Utrobique enim Psalmi duo fronte satis distincti, materia varii, titulis etiam a se invicem diversi, identitatem numericam, si ipsum catalogum spectemus, mirum in modum præ se ferunt. Porro, nævo haud minore laborant Psalmi CXLV. et CXLVI. ad quos liber ille typis excusus, quem præire voluisse expectavi, claudus adeo inventus est, ut id spatii mea solius conjectura in versibus annotandis emetiri coactus fuerim. Has et istiusmodi densiores ingenii mei nebulas vestro benigne affulgente candore opportune dispersum iri nullus dubito. Colo-

phonem imposuimus quatuor S. S. Evangeliis ante Pentecosten, coronidem pariter Actis apostolorum, si Deus dederit, brevi additturi. Interim, quam sim obstrictus dominationi vestræ, quod me indignum ullis negotiis hisce sacris dignatus fueris, præsul amplissime, preces meæ testatum faciant Deo Opt. Max. apud quem ardentissimis, uti par est, votis contendo, ut reverentiam vestram Ecclesiæ suæ columen diutissime conservet,

Reverendissimæ vestræ dominationis

Observantissimus,

JACOBUS WHITE.

Cantabrigiæ ex Col. Sid.
Nonas Junii, 1626.

LETTER CVII.

DR. WARD TO THE ARCHBISHOP OF ARMAGH.

Most Reverend, and my very good Lord,

I received your lordship's letter; and that which I signified to your lordship in my last letter, was almost really effected. The night before the choice of our new chancellor, I was very ill, so as without hazard of my health I could not be at the choice, and so was absent. The duke carried it not above three or four voices from the earl of Berkshire; and had not neither carried it, but that the king's pleasure was signified for the duke, both by message and letter. Quod vis summam rerum in summo versari discrimine, et timeo, et doleo.

I acquainted Mr. White with your pleasure, and wished him to impart it to the rest of the collators, as touching the collation of the text in the Comments of Photius and Œcumenius. I send you inclosed the Hebrew verses you writ for. They are in Deuteronomy, in the Samaritan Pentateuch. I have not as yet spoken with Mr. Boyse. I received the books you mention, and sent two of them to Mr. Austin. Mr. Green will send you the two books, Lucian Græco-Lat. and N. Testam. Syriacum-Latin, to Mr. Burnet's. Mr. White sendeth up unto you the variæ lectiones upon the Psalms. The divers readings of Prosper shall be sent you. Dr. Goad sent me two sheets of my Latin sermon printed. But I hear not whether our Suffrage be reprinted. I would know whether Nicetus his Orthodoxus Thesaurus be extant in Greek. I suppose it is in Latin, at least in the new Bibliotheca. He is said to interpret Greg. Nyssen his Opinion of the conver-

sion which is made in the Eucharist mentioned c. 37. Catechet. I cannot tell what to pronounce touching that discourse. His discourse is somewhat plausible till he come to the conversion made in the Eucharist by Christ's words, and then he doth falter.

I pray you let me know where the manuscript copies of the Saxon Annals are to be had. Mr. Mede and Mr. Whalley are both in good health. I am right sorry that your lordship should so soon go from us. I am now in business, in disputations in our schools. I shall forget many things which I should have inquired of. And so with my best service remembered to your lordship and Mrs. Ussher, I commend you to the gracious protection of the highest Majesty, and so rest,

Your Lordship's in all observance,

SAMUEL WARD.

There is good agreement, God be thanked, in King's College.

Sidney College,
June 6. 1626.

LETTER CVIII.

DR. SAMUEL WARD TO THE ARCHBISHOP OF ARMAGH.

Most Reverend, and my very good Lord,

I have sent you here enclosed the diverse readings of the continuation of Eusebius's Chronicle by Hierom, and both the Prospers. Mr. Elmar will bring your lordship the Concio ad Clerum, which, against my mind, is set forth without those other things which I told your lordship of, whereof I would have had this but an appendix.

We have had this week a gracious letter from his Majesty, much approving the choice of our chancellor. And another from our chancellor. To both which answers are returned by our university. God dispose of all to good. Our chancellor seemeth to be forward for the erecting a library here.

I have not spoken with Mr. Boyse as yet; nor do I hear that Mr. Chauncy is come home. I would be sorry your lordship should so soon leave us. I will still hope of your longer continuance. Howsoever when you leave us, I will accompany you, and all your's, with my best devotions for your safe journey and arrival at your home. And so commend you and Mrs. Ussher to the gracious protection of the highest Majesty.

Your Lordship's, in all observance,

SAMUEL WARD.

Sidney-Coll. June
10th, 1626.

LETTER CIX.

THE ARCHBISHOP OF ARMAGH TO DR. SAMUEL WARD.

SALUTEM IN CHRISTO JESU,

YOUR letters, both of the 6th and 10th of this month, I have received, together with the divers readings of the continuation of Eusebius's Chronicle, and your Concio ad Clerum, for which I most heartily thank you. Your Gratia discriminans, I doubt not, will settle many men's minds in those dubious times, to which I wish that the other things which you intended had been added, especially those places which you observed out of St. Augustine, against falling from grace. But of this argument I earnestly beseech you to take special care, as soon as your commencement businesses are past over, and when you have put your notes together, I pray you make me so happy as to have a copy of them.

Neque enim mihi gratior ulla est
Quam sibi quæ Wardi præfixit pagina nomen.

The sudden dissolution of the parliament hath amazed us, all men's hearts failing them for fear, and for looking after those things which are coming on the land. The Lord prepare us for the day of our visitation, and then let his blessed will be done. There is a proclamation to be presently set out for the stopping of those contentions in points of religion, which I send you herewith.

I have dealt with your chancellor very effectually for the erecting of your library, to which he is of himself exceeding forward: I have procured him to send unto Leyden for all the printed Hebrew books of Erpenius his

library; which together with his manuscripts, which he hath already, he purposeth to bestow upon your university. I have also persuaded him to send thither for the matrices of the Syriac, Arabic, Æthiopic, and Samaritan letters, and to bestow them likewise upon you.

Mr. White hath sent up unto me the variæ lectiones of the Psalms, accompanied with a very kind letter. I pray you tell him, from me, that I will still keep them by me as a perpetual testimony of his love and respect to me, whereof he shall find that I will not be unmindful, whensoever either himself or any of his shall have occasion to use me.

Nicetus his Orthodoxus Thesaurus I have never seen in Greek, the Latin I have in Ireland; but whether it be inserted into Bibliotheca patrum I cannot tell, the book being not now by me.

That Gregory Nyssen's Catechetical oration hath been evil handled and interpolated by heretics, I think is somewhere observed by Nicephorus[a] himself; yet that discourse of the Eucharist, if my memory fail me not, is inserted by Euthimius in his Panoplia: and I have seen it myself in two ancient Greek manuscripts of Gregory Nyssen with Mr. Patrick Young, the one whereof was Mr. Causabon's, the other of Metrophanes the Grecian, which you may do well to see collated with the printed. Spalatensis also, I think, suspecteth this place of forgery, but I have not here his book to look to.

In Sir Rob. Cotton's library there be four several Saxon Annals; and one written both in the Saxon and in the Latin tongue. In Benet college library likewise, vol. 269. there is another ancient Saxon Annal.

I should have gone from hence at the time I wrote unto you; but since that time I received a letter from the lord chamberlain, signifying the king's pleasure that I should preach at court the 25th of this month, which hath caused me to put off my journey until the end of the term. In the mean time I pray you send to Mr. Boyse for the book

[a] Eccl. Hist. lib. 2. cap. 19.

which I left with him, and let it be conveyed by the carrier unto Mr. Burnett. Commend me to all my friends there, and in particular to Mr. Chancye, and tell him that I have forborne to answer his letter because I expect daily his coming hither, according to his promise in his foresaid letter; and so with the remembrance of my best wishes to yourself and your good wife, I rest,

Your most assured,

JA. ARMACHANUS.

Lond. Jun. 16.
1626.

LETTER CX.

THE ARCHBISHOP OF ARMAGH TO DR. SAMUEL WARD.

Salutem in Christo Jesu.

SIR,

SINCE I wrote unto you last, I have received intelligence from Leyden, that all Erpenius's printed books are already sold; and his matrices of the oriental tongues are bought by Elzevir the printer there; so that now you must content yourselves with his manuscripts only, which are a very rare treasure indeed, and for which your university shall rest much beholden unto your chancellor. I myself have now received, out of Mesopotamia, an old manuscript of that Syrian translation of the Pentateuch out of the Hebrew, (the same which St. Basil citeth in his Hexameron) which I make very great account of. The patriarch of the Jacobites in those parts, who sent this, promiseth also to send the rest of the Old Testament ere long; in the mean time I have received the parcels of the New Testament, which hitherto we have wanted in that language, (viz. the History of the adulterous woman, the 2d epistle of Peter, the 2d and 3d epistles of St. John, the epistle of Jude, and the Revelation); as also a small tractate of Ephraim Syrus, in his own language.

Elmenhorst is dead, but I will do my best to hearken after his copy of the Acts of the council of Calcedon at Hamburgh. I will also speak with Mr. Patrick Young, for the *διχογραφίαι* of the thirty-seventh chapter of Greg. Nyssen's Catechet. as soon as I can meet with him. I pray you likewise forget not Mr. Boyse. The place of Nyssen doth not trouble you more, than a like one of

Chrysostom hath done me, viz. Sermone quinto de pœnitentia, tom. 6. edit. Savil. pag. 791. (which in the Latin tomes is Homil. de eucharistia in Encæniis) where I would willingly understand what the meaning of his similitude is, and of that "Mysteria consumi corporis substantia." There is another place likewise of Chrysostom, cited by Bellarmin in his apology, ex homil. 3. in 2 Thess. "Jubebit seipsum pro Deo coli et in templo collocari, non Hierosolymitano solum sed etiam ecclesiis;" where my lord of Winchester telleth the cardinal, that the word tantum is not in the Greek. I pray you see in Commelinus's edition, or that of Verona, for Sir H. Savil's is otherwise, tom. 4. pag. 232. whether it be so. I will trouble you no more at this time, but tell you only that what you demand ex unanimi consensu was done ex consilio perpaucorum.

Your assured Friend,

JA. ARMACHANUS.

London, June 23.
1626.

LETTER CXI.

DR. SAMUEL WARD TO THE ARCHBISHOP OF ARMAGH.

Most Reverend, and my very good Lord,

I received your lordship's last letter, of the 23d of this month, and do perceive thereby, that Erpenius's printed books, and his matrices of the oriental tongue, are already sold. I am glad your lordship hath got the old manuscript of the Syriac translation of the Pentateuch, and for your hopes of the rest. You say, you have received the parcels of the New Testament in that language, which hitherto we have wanted. But it seemeth those parcels are written out of some copies: but I doubt whether anciently they were in the old manuscript. I am much afraid the Jesuits have laid hold of Elmenhorst's copy. As for the places of Chrysostom, I will at my better leisure, by God's grace, examine it.

Mr. Boyse hath written out the fragment of P. Alexandrinus; but entreateth me to let him have the book till the next week, for he would gladly peruse the notes of Casaubon upon Nicander. And, God willing, the next week I will send it to Mr. Francis Burnett. I am right sorry to see matters of that importance carried ex consilio perpaucorum. I had a letter from my lord of Sarum, by which I understand as much.

There was the last week a cod-fish brought from Colchester to our market to be sold; in the cutting up which, there was found in the maw of the fish, a thing which was hard; which proved to be a book of a large 16°. which had been bound in parchment, the leaves were glewed together with a gelly. And being taken out, did smell much at the first; but after washing of it, Mr. Mead

did look into it. It was printed; and he found a table of the contents. The book was entitled, A preparation to the cross, (it may be a special admonition to us at Cambridge). Mr. Mead, upon Saturday, read to me the heads of the chapters, which I very well liked of. Now it is found to have been made by Rich. Tracy, of whom Bale maketh mention[a]. He is said to flourish then MDL. But, I think the book was made in king Henry the eighth's time, when the six articles were a-foot. The book will be printed here shortly. I know not how long your lordship will stay in England; I wish you might stay longer. We are to come to present our new chancellor with his patent, upon the 13th of July; all our heads will be there, I would be glad to meet your lordship then.

And thus wishing your lordship all good success in your affairs, a fortunate journey, and speedy passage when you go, with our best devotions, my wife and I wish you and your's all health and happiness, commending you to the safest protection of the highest Majesty.

Your Lordship's in all observance,

SAMUEL WARD.

Sidn. Coll. June 27.
1626.

[a] Cent. 9. pag. 719.

LETTER CXII.

THE ARCHBISHOP OF ARMAGH TO DR. SAMUEL WARD.

Sir,

I received your letter, wherein you signify unto me the news of the book taken in the fish's belly: and another letter from Mr. Mead touching the same argument. The accident is not lightly to be passed over, which, I fear me, bringeth with it too true a prophecy of the state to come; and to you of Cambridge, as you write, it may well be a special admonition, which should not be neglected. It behoveth you who are heads of colleges, and ὁμόφρονες, to stick close to one another, and (quite obliterating all secret distastes, or privy discontentments which possibly may fall betwixt yourselves) with joint consent to promote the cause of God. Mr. Provost, I doubt not, will, with great alacrity, in hoc incumbere.

So, with the remembrance of my affections to all my friends there, I commit you to the protection and direction of our good God;

In whom I rest,

Your own most assured,

JA. ARMACHANUS.

Lond. June 30.
1626.

LETTER CXIII.

DR. SAMUEL WARD TO THE ARCHBISHOP OF ARMAGH.

Most Reverend, and my very good Lord,

I received your lordship's; I understood by others, this commencement, of your *παῤῥησία* in the sermon before his Majesty, as touching the repressing of the Arminian faction. God's blessing be upon you for this good service so opportunely performed. I pray God his Majesty may have a true apprehension of the ensuing danger. I was told by some, that, notwithstanding the proclamation, Mr. Mountague was to set out a book; but I cannot say it for certain.

Mr. Whalley spoke to me above a month ago to write to your lordship to leave Mr. Lively his chronology with him and me, and we would take care for the publishing thereof. If your lordship have not sent it away, we desire it may be sent hither: I had quite forgot in my last letters to mention it.

I did your lordship's business to Mr. Chancy.

I have sent your lordship the book which Mr. Boys had, as also his transcript which he doth expect hereafter again.

Those commencement affairs here so distracted me, that I cannot recollect myself, to bethink of some things which I would have demanded of your lordship. I am right sorry of your departure from us so soon. I will entreat you to remember Chrysostom ad Cæsarium monachum. I pray God to be with you in initio, progressu, et exitu itineris. My best wishes and devotions shall accompany you to Tredaw, and there also. And so, with

my prayers for your lordship's health and happiness, I take my leave, resting

Your Lordship's for ever,

SAMUEL WARD.

Sidney-College,
July 5. 1626.

Amicitia quæ desinere potest nunquam vera fuit.
HIERON.

I shall be bold to transmit my letters as occasion shall serve.

LETTER CXIV.

THE ARCHBISHOP OF ARMAGH TO DR. WARD.

Salutem in Christo Jesu.

Among the manuscripts of the library of Magdalen college in Oxford, (in Dr. James's catalogue, numb. 2. 11.) I found Lib. Jo. Chrysostomi contra eos qui negant veritatem carnis humanæ assumptæ a Deo: which I verily did suppose to be the book ad Cæsarium monachum, which he wrote against the heresy of Apollinarius. But coming unto the library, and making search for the book, I found it was conveyed away, and not to be heard of, which did not a little offend me. I spake with Mr. Young for the collation of the place in Gregory Nyssen's Catechetical oration touching the matter of the Eucharist, who told unto me that Mr. Casaubon and himself had heretofore collated that place, but could find nothing that could bring help to the interpretation thereof, or make much any way to or fro. You have in Trinity college a Greek manuscript of Euthymius's Panoplia dogmatica, wherein this is cited. If you find any difference betwixt it and the printed, I pray you acquaint me therewith, as also with your judgment concerning the place of Chrysostom which I proposed unto you, and the similitude of wax which he there useth. I have received for you the box which Mr. Boyse had, and do now send you back his transcript concerning the author of that treatise. I had many things in my head to write unto him of, but am now intercepted by the time, being ready to take bark presently; yet in all my haste I cannot forget Sir Gerard Harvy's business unto Trinity college, in giving further

ance whereunto, as I have already found your exceeding great forwardness, so I earnestly entreat you in my absence to supply what I myself would most willingly have done, if I were there present; for which favour to a noble friend (unto whom I have so extraordinarily been beholden) as well as for the many other fruits of your love showed to me, I shall ever rest,

Your assured loving Friend and Brother,

JA. ARMACHANUS.

Liverpool, Aug. 17.
1626.

I pray you remember me most kindly to good Mrs. Ward.

LETTER CXV.

DR. BAINBRIDGE, PROFESSOR OF ASTRONOMY IN OXFORD, TO THE ARCHBISHOP OF ARMAGH.

Right Reverend, and my singular good Lord,

Besides my many obligations of service to your grace, I am in particular engaged in an expedite and resolute method of calculating eclipses, which I hope to accomplish to your grace's content, and would now have presented the same, but that many other pursuits in my astronomical history have taken up my time. Presently after my return from your grace, I made haste to London, but could find nothing of Dee's books but bare titles, whereof some did very much please me, and encourage me to make a diligent inquiry after them. I resorted to Sir Rob. Cotton, with very kind welcome, but his books being not yet ordered in a catalogue, I deferred my search there till another opportunity, and now am bold to enter your grace's bibliotheca, with humble request that I may have the names of such mathematical books as were Dee's. It may be I shall find those books, whose titles did promise so much. If I had the books at Oxford, I would make an abstract of all things making to astronomical history and chronography, the two chief objects of my inquiry, and safely return the books and abstract to your grace.

Being at London, I procured an Arabic book of astronomy, the tables whereof I do perfectly understand, but the canons annexed are more difficult, and yet do so much the more incite me to find out that particular meaning, which is not possible without knowledge in the Arabic;

wherefore I have made entrance into the rudiments thereof, and hope, labore et constantia, at length to be able to translate any Arabic book of mathematics. It is a difficult thing which I undertake, but the great hopes I have in that happy Arabia to find most precious stones for the adorning and enriching my *συντάξις μαθηματικὴ*, do overcome all difficulties, besides the great satisfaction to see with mine own eyes (videre est octava scientia) and not to be led hoodwinked by others, who though they may be expert in that tongue, yet without special skill in these particular sciences, cannot truly translate the Arabic; besides that every one hath a special purpose in his study of that language, taking no delight to follow another's course; stultum est ducere invitos canes ad venandum. I relate this to your grace, in assurance of your favour herein, if you please, in your inquiry at Aleppo and other eastern places for Syriac books, to take in all Arabic books of the mathematics and chronology, and amongst the rest a good Arabic copy of the Alkoran, the only book whereby that language is attained. If your grace have one already, I humbly request the use thereof for some time; for ours are bound prisoners in the library, wherein are many Arabic books, but authore nescio quo, de re nescio qua. I hope to bring them in lucem meliorem, and with them many others, if I may have the gracious rays of your favourable assistance. I am not yet come to the closure of my apology, I beseech your grace's patience a while.

Besides my inquiries, I am very busy in the fabric of a large instrument for observations, that I may, mea fide, both teach and write; and here again I humbly entreat you to take in your consideration my petition at Oxford, that you would, as occasion shall be offered, commend to the munificence of some noble benefactors this excellent and rare part of astronomy, (*ὕλη ἀστρονομικὴ*), which would certainly commend them to posterity; in the mean time I would not fail to publish their fame unto the learned world.

I may not forget, in my return from your grace, I called on Mr. Burton to see his Leland, and there in the cata-

logue of books in Worcester Church I found Commentarii Dunchagt præsulis Hibernensis in Mart. Capel. opus eruditum, if I do well remember, for I cannot now find my written note. I spake to the dean of Worcester (who was with me at Oxford) about it, but he made no esteem thereof. Yet if it please your grace, I will cause it to be perused. I shall account myself very happy, if I may here do any thing worthy your grace's acceptation. In the mean time I much desire to hear of your grace's safe return into Ireland, with your worthy consort, and with many hearty prayers to God, that you may live many healthful and happy years, I rest

Your Grace's

Most humbly devoted servant,

JOHN BAINBRIDG.

Oxon. Octob. 3.
1626.

LETTER CXVI.

MR. THOMAS DAVIS TO THE ARCHBISHOP OF ARMAGH.

Most Reverend Sir,

After I had writ the former lines, came to my hands your lordship's letter of the 31st of July, from Oxford; whereto I have given due perusal, and thereby take notice, that your grace hath received mine of the 16th of January, with the books sent you by the ship Patience of London; being very glad thereof, but more joyful that your lordship finds such content in them, being sorry that I am not able to perform to the full what you desire.

The patriarch's name that sold me the books of Moses, is Jesu Jab; which in the Chaldee tongue is as much as to say, Jesus give me. And whereas I writ he was a Jacobite, I pray take notice that he is a Nestorian, and hath his residence in Emite and Zert, and continually comes to this town to visit them that are of that heresy. His promise to me he hath not kept, neither could I ever hear from him since he sent me that book, now in your lordship's possession; yet I caused divers letters to be writ to him, and at this present have given order to write to him again: but as I often writ to your grace, those books are rare, especially in the Chaldean tongue and character; the greatest part of the Chaldee books are written in the Arab character, which I think you would not have, nor esteem. As for the remainder of the Old Testament in the Chaldee, I have sent a man to Mount Libanus to take a copy thereof, intending to send you the whole Old Testament in one volume; notwithstanding I know you have the books of Moses and the Psalms; those you have are

old copies, and this will be a new transcript, presuming your lordship will not think much of the charge, which if I had excepted, would have been very little less than now it will be. And as for the Samaritan books in the hands of the Damascene Spahee, I will use my best diligence to find him out again, and redeem them at as easy a rate as I can. And so continue my care in accomplishing your lordship's will in every thing, desiring the benefit of your particular prayers. And so fearing to be further troublesome to your grace, humbly take my leave, and remain,

Your Grace's

Most humbly to command,

THOMAS DAVIS.

Aleppo, Novemb. 14.
1626. English Account.

The 14th day of the 3d month, of the Turkish account, and the 1036 of Mahomet. The Turks and Moors begin their month when they first see the moon after the change.

LETTER CXVII.

MR. ALEXANDER COOK TO THE ARCHBISHOP OF ARMAGH.

My good Lord,

I acknowledge myself much bounden unto you, for your letter sent me from Liverpool, in your return to Ireland. Yet I confess I had not from this place, where now I am, returned you thanks, but that I was desirous to acquaint you with an accident lately fallen out; some circumstances whereof, I had better occasion to know, than many my betters. It concerneth my lady Faukland. She, within this fortnight, hath declared herself to be a papist. One of the priests who perverted her, goeth under the name of Fitz Gerard, though his true name is George Pettinger, a Yorkshire man, an idle prating companion, and a serving-man not many years ago: a frequenter of bawdy-houses, and a cozener of tradesmen in London, as I myself in part know; and as I am credibly informed by Sir Thomas Savile, to whom he was well known; and by some gentlemen of his own kindred. Mr. Mountague, Mr. Coosens, and the college, as it is called, at Durham-house, are sensible of the disgrace which they sustain by reason of her fall. Mr. Mountague told her, that dying an English papist, she died in the state of damnation. Mr. Coosens told her, that she had sinned damnably in departing from that Church wherein she was born and baptized, before she had consulted with the governors thereof. Besides Mr. Coosens gave her a few notes which she sent unto her

priest to answer: whose answer came to my hands, and in my poor opinion was a very silly one. Yet Mr. Coosens would not reply, but took his farewell of the lady, without purpose of ever visiting her again. She protested that if ever she turned again, she will turn puritan, not moderate protestant, as she phraseth it; for moderate protestants, viz. Mr. Coosens, &c. are farther from the catholics than puritans. And thus much concerning her, who, for any thing I know, is neither fallen from grace nor to grace. Here is fifteen thousand pounds offered, as it is said, for the bishoprick of Winchester, by the dean of Winchester: and some say it is worth it, for he may make of the leases at his first entrance ten thousand pounds. The other bishopricks are rated proportionably; and destinated to men of corrupt minds. Dr. Laud is dean of the chapel, and Dr. White bishop of Carlisle. Chamierus is lately come forth against Bellarmine; they are sold as fast as they come over. But Mr. Fetherstone looks daily for forty more, of which I hope to have one. The papists brag, that God hath not showed himself a Hugonite for these three years last past. They have great hopes, but I trust their hopes shall perish. Yet wise men are afraid of what may follow; and are more inquisitive than heretofore to know whether dotage may not be wrought by sorcery. I shall be glad to see your second part of the Succession of Christian Churches; or any thing else of your's against the common adversary. Your lordship had need now to do something, for few go with a right foot, and the enemies are many.

I thought, all this while, I had been writing to Mr. Ussher, which made me write so carelessly; but ere now my memory serves to tell me, that it is my lord primate of Armagh, to whom I ought to have written more respectfully: yet I cannot find it in my heart to burn what I have written, but to pass it away as it is, not doubting of a pardon from your lordship, if for no other respect, yet for this, that I live in the north, where we know not well

what manners mean. And so, with remembrance of my humble duty and service, I rest,

Your Lordship's poor well-wisher,

A. COOK.

Lond. Nov. 30.
1626.

LETTER CXVIII.

THE ARCHBISHOP OF ARMAGH TO THE RIGHT HON. THE LORD DEPUTY FALKLAND.

May it please your Lordship,

My diligence hath not been wanting, either in treating with my lords the bishops when they were present, or in writing unto them, when they were absent, touching the augmentation, and the present payment of the loan monies, demanded of the clergy in the province of Armagh. The augmentation with one voice they did deny; alleging that your lordship, in your letters directed unto them, did not propound any indefinite sum to be levied according to their discretions; but a precise one of three hundred and ninety-five pounds, and four shillings for one month's pay of the new supplies in Ulster; and as for the present payment of that sum, order hath been already taken, that (according to your lordship's special directions) seventy pounds should be delivered unto Sir William Calfield. One hundred and twenty-one pounds and a noble I have since received; which is ready to be delivered unto any one who shall be authorized to receive the same under your lordship's hand. The bishop of Clogher, who hath already paid half of that sum which was assigned unto Sir William Calfield is there at Dublin, ready to give an account of that which remaineth due upon his clergy. The bishop of Derry hath left with me his ticket, wherein he undertakes to pay fifty pounds unto any one of the captains to whom your lordship shall appoint. Upon the diocese of Meath there was eighty-five pounds one shilling and four pence taxed

in this levy; which is the double twentieth part of the clergy there: the twentieth part of the bishoprick itself being abated, because the bishop is yet in first fruits. For this I have used my utmost endeavour, both with the bishop and with his clergy; but could not prevail to get from them more than fifty pounds, and therefore of them I must rid myself, and wholly leave them unto your lordship. As for the remains of the total sum betwixt this and the beginning of the term, I will use my best endeavour to get in what may be had, and give a particular certificate of the names of those who will not pay; to the end your lordship may deal with them, as in your wisdom you shall think fit. And so expecting your lordship's further commands in this, or any other service, I humbly take leave for the present, and evermore rest,

Your Honour's faithful servant,

J. A.

Drogheda, Jan. 7.
1626.

LETTER CXIX.

THE ARCHBISHOP OF ARMAGH TO THE MOST REVEREND GEORGE ABBOT, ARCHBISHOP OF CANTERBURY.

My most gracious Lord,

When I took my last leave of you at Lambeth, I made bold to move your grace for the settlement of the provostship of our college here upon some worthy man, whensoever the place should become void. I then recommended unto you Mr. Sibbes, the preacher of Gray's Inn, with whose learning, soundness of judgment, and uprightness of life I was very well acquainted: and it pleased your grace to listen unto my motion, and give way to the coming over of the person named, when time required. The time, my lord, is now come, wherein we have at last wrought Sir William Temple to give up his place, if the other may be drawn over. And therefore I most humbly entreat your grace to give unto Mr. Sibbes that encouragement he deserveth; in whose behalf I dare undertake that he shall be as observant of you, and as careful to put in execution all your directions, as any man whosoever. The matter is of so great importance for the good of this poor church, and your fatherly care as well of the Church in general, as our college in particular so well known, that I shall not need to press you herein with many words. And therefore, leaving it wholly to your grace's grave consideration, and beseeching Almighty God to bless you in the managing of your

weighty employments, I humbly take my leave, and rest,

Your Grace's in all duty,

Ready to be commanded,

J. A.

Drogheda, January 10th.
1626.

LETTER CXX.

THE ARCHBISHOP OF ARMAGH TO THE HONOURABLE SOCIETY OF LINCOLN'S-INN.

My most worthy Friends,

I cannot sufficiently express my thankfulness unto you for the honour which you have done unto me, in vouchsafing to admit me into your society, and to make me a member of your own body. Yet so is it fallen out for the present, that I am enforced to discharge one piece of debt with entering into another. For thus doth the case stand with us. Sir William Temple, who hath governed our college at Dublin these seventeen years, finding age and weakness now to increase upon him, hath resolved to ease himself of that burthen, and resign the same to some other. Now of all others whom we could think of, your worthy preacher Mr. Sibbes is the man upon whom all our voices have here settled, as one that hath been well acquainted with an academical life, and singularly well qualified for the undertaking of such a place of government. I am not ignorant what damage you are to sustain by the loss of such an able man, with whose ministry you have been so long acquainted: but I consider withal, that you are at the well-head, where the defect may quickly be supplied; and that it somewhat also tendeth to the honour of your society, that out of all the king's dominions your house should be singled out for the place unto which the seminary of the whole Church in this kingdom should have recourse for help and succour in this case. And therefore my most earnest suit unto you is, that you would give leave unto Mr. Sibbes to repair

hither, at leastwise for a time, that he may see how the place will like him. For which great favour our whole Church shall be obliged unto you: and I, for my part, shall evermore profess myself to rest

Your own in all Christian service,

Ready to be commanded,

J. A.

Drogheda, Jan.
10th, 1626.

LETTER CXXI.

THE ARCHBISHOP OF ARMAGH TO THE MOST REVEREND GEORGE ABBOT, ARCHBISHOP OF CANTERBURY.

My very good Lord,

I wrote unto your grace heretofore concerning the substitution of Mr. Sibbes into the place of Sir William Temple. But having since considered with myself how some occasions may fall out that may hinder him from coming hither, and how many most unfit persons are now putting in for that place, I have further emboldened myself to signify thus much more of my mind unto you, that in case Mr. Sibbes do not come unto us, I cannot think of a more worthy man, and more fit for the government of that college, than Mr. Bedel, who hath heretofore remained with Sir Henry Wotton at Venice, and is now beneficed about Berry. If either he, or Dr. Featly, or any other worthy man whom you shall think fit, can be induced to accept of the place; and your grace will be pleased to advise the fellows of the college to elect him thereunto; that poor house shall ever have cause to bless your memory for the settlement of it at such a time as this, where so many labour to make a prey of it.

In ordering the affairs that do belong unto the primacy, the greatest trouble that I yet meet withal, is the perfidiousness of the register, whom my predecessor hath fastened upon me. He hath combined with one Chase, a base fellow, that is now acting this business at court, to

overthrow the ministry which king James, by your grace's special incitation, hath so happily planted in the diocese of Armagh, by making the rectories that did belong to the vicars chorals of Armagh to be lay-fee; unto which incumbents have been hitherto (by his Majesty's own direction) still presented; and the livings also taxed with payment of first fruits, as all other presentative livings are. Dawson is a man so notoriously branded for his lewd carriage, that I dare not trust him with the keeping of the records, or suffer him any ways to intermeddle with the businesses of the Church. To see therefore whether I can fairly rid my hands of him, I have made a grant of his places unto others, and so left them to the trial of their titles by course of law: which hath so incensed Dawson, that he laboureth now, by his emissary Chase, to disgrace me in court with all the calumnies that his wicked heart can devise. Wherein I doubt not but your grace, as occasion shall require, will be ready to stand for me in my just defence.

As for the general state of things here, they are so desperate that I am afraid to write any thing thereof. Some of the adverse part have asked me the question, Where I have heard or read before, that religion and men's souls should be set to sale after this manner? Unto whom I could reply nothing, but that I had read in Mantuan that there was another place in the world, where Cœlum est venale, Deusque.

I procured a meeting of all the prelates at my house, who with one voice protested against these courses, and subscribed this protestation of theirs with their hands. But forasmuch as we knew that the project was wonderful distasteful unto the papists themselves, we contained ourselves in public, and suffered the breach to come from their side. I know their agents are not asleep at court; but our hope is, that your grace is as vigilant there to make opposition unto their practices; and to advise of some other course to give the king content, which may be more for his honour and the good of the Church. All

which I humbly leave unto your grace's sage consideration, and evermore rest,

Your Grace's, ready to do

You all service,

JA. ARMACHANUS.

Drogheda, February 9.
1626.

LETTER CXXII.

DR. WARD TO THE ARCHBISHOP OF ARMAGH.

Most Reverend, and my very good Lord,

My best service premised, &c. I received your lordship's last letters to me dated from Liverpool; and have heard by others since of your lordship's safe arrival in Ireland. As touching Sir Gerard Harvy, I have been with him at Haddam since, and have had letters once or twice about his business from him. I consulted with Mr. Whalley, and wrote to Sir Gerard what fine will be expected besides his coming in rent-corn, which he is willing to pay. The fine will be about two hundred pounds for renewing his lease, and adding of ten years to the time he hath; about Easter he will be with us about it.

I am sorry your lordship missed of that epistle of Chrysostom ad Cæsarium Monachum at Oxford. I was in good hope your lordship would have hit upon it. It is to be feared it is purloined away.

I received Mr. Boys his variæ lectiones in Liturgiam Basilii, which your lordship left to be sent him. I spake with Mr. Patrick Young, who telleth me that Sirmondus hath all Fronto's papers, and that he is in hand with Theodoret, and that after he is set out I shall have my transcript upon the Psalms. He saith your lordship hath the Greek transcript of Euthymius. I have seen Athanasius Græcol. newly set forth at Paris; it hath some homilies added by one Holstein, but it wanteth the variæ lec-

tiones which are in Commelin's edition. Eusebius in three volumes Græcol. is daily expected, but not yet come.

Dr. White, now bishop of Carlisle, hath sold all his books to Hills the broker. His pretence is the charge of carriage so far by land, and the danger by water. Some think he paid for his place. I did hear of his censure of your lordship, which I would not have believed, but that I heard it credibly reported about the time of your lordship's departure hence.

Sundry bishopricks are still remaining unbestowed. The precedent is not good.

Concerning court and commonwealth affairs here, I suppose you have better information than my pen can afford. I would I could be a messenger by my letter of better news than any I hear here.

The 25th of January deceased your good friend and mine, Mr. Henry Alvey, at Cambridge. I was with him twice when he was sick: the first time I found him sick, but very patient and comfortable. He earnestly prayed that God would give him patience and perseverance. The later time I came he was in a slumber, and did speak nothing: I prayed for him, and then departed. Shortly after he departed this life. He desired to be buried privately, and in the churchyard, and in a sheet only, without a coffin, for so, said he, was our Saviour. But it was thought fitting he should be put in a coffin, and so he was: I was at his interring the next day at night. Thus God is daily collecting his saints to himself. The Lord prepare us all for the dies accensionis, as St. Cyprian styleth it. Since the death of Dr. Walsall, Dr. Goslin, our vice-chancellor, and Dr. Hill, master of Katherine-Hall, are both dead. In their places succeed, in Bennet-College, Dr. Butts; in Caius-College, Mr. Bachcroft, one of the fellows; in Katherine-Hall, Mr. Sibbes of Gray's-Inn.

Concerning the place of Chrysostom, Homilia de Encæniis, which you mention in your last letters, I cannot write

now as I would, I having not my book by me. My last lecture was touching it. I see a great difference in the reading, between the reading in the manuscript of New College in Oxon, which Sir H. Savill printed, and the reading in M. Baraciro, which is in the notes of Sir H. Savill. The Latin translation is answerable to that of New College. That speech, *οὐ γὰρ χωρεῖ εἰς τὸν ἀφεδρῶνα,* gave occasion, I think, to Damascene to say the like. Though I do somewhat suspect some corruption by later Grecians in that point; especially Origen writing to the contrary, as you know, in Matth. chap. XV. In the similitude following from wax, the words *οὐδὲν ἀπουσιάζει,* is translated in the Latin translation, "nihil remanet substantiæ;" contrary, as I conceive, to the Greek, for it should be, "nihil substantiæ perdit." For *ἀπουσιάζω* est, aliquid substantiæ perdo. It is not easy to conceive the sense of similitude, both for the protasis, and apodosis. But of this when I come home at better leisure.

I do purpose, God willing, in my determinations, when I shall dispute upon any, to go in the point of free-will, for that, as I conceive, it is the chief ground of the rest of the errors maintained by the remonstrants, or at least, of most of them.

I have been here above a fortnight, for to get a license of mortmain for the holding of two hundred and forty acres of capite land, which a gentleman would give to our college; but I find great difficulty in effecting it, so as I fear me I must return, re infecta.

If you would be pleased to send Mr. Lively's chronology, I think Mr. Whalley would see to the publishing of it.

And thus with tender of my best service, and my best wishes and prayers, for the happy success of your good designs, and prospering of all your endeavours; and for the public peace and safety of both the nations, your's and our's, in these tottering and trouble-

some times, I commend your lordship, and all your's, to the gracious protection of the highest Majesty,

Your Lordship's in all service,

SAMUEL WARD.

London, Feb. 13,
1626.

LETTER CXXIII.

THE RIGHT HONOURABLE THE LORD DEPUTY FALKLAND TO THE ARCHBISHOP OF ARMAGH.

My Lord,

Your judicious apprehension of the perils which threaten the peace of this kingdom, which your dutiful consideration of the king's wants, through his other manifold occasions of expense, together with your zeal to his service, is clearly manifested, by conforming your tenants to the good example of others, to join with the rest of the inhabitants in contributing to the relief of the new supplies, and other soldiers sent hither for the public defence, notwithstanding your privileges of exemption, by patent, from such taxes; which I will take a fitting occasion to make known to his Majesty for your honour.

And where your lordship doth complain that other country charges are imposed upon your tenants, whereof you conceive they ought to be free by virtue of your patent: I can give no direct answer thereunto, until I be informed from your lordship of what nature they be; but do faithfully assure your lordship, that neither my lord Chichester, nor my lord Grandison, did ever show more respect to your predecessors than I will be ready to perform towards your lordship, as well in this your demand, as in all other things which lie in my power, (not being prejudicial to the king's service, which I know is as much as your lordship will ever desire); and do pray your lordship to send me a copy of their warrants for my information, what hath been done in that behalf before my time.

I have kept Sir Charles Coote's company from that county as long as I could, and will remove them thence as soon as I can conveniently: but your lordship may please to understand, that by the earnest intercession of some well-wishers to that county, it hath been less burthened with soldiers, than any other within that province; saving only Fermanagh, which is much smaller in scope than it.

And for the distinction you desire to be made between your townlands, which you allege are generally less by one half, than those that are held by others; that error cannot be reformed without a general admeasurement, and valuation of the different fertilities; for we all know that a hundred acres in a good soil, may be worth a thousand acres of land that are mountainous and barren, and therefore it will surely prove a work of great difficulty, and will require a long time to reduce it to any perfection; so that it is best to observe the custom in usage, until such a reformation shall be seriously debated and agreed upon.

For the bridge to be built at Charlemount, it was propounded to the board by the lord Caulfield, he informing that the old one was so decayed, that it could hardly last out another year. The useful consequence of that bridge, in time of war, guarded by a strong fort, which defence others want, being well known to the table, did make it a short debate, every man concurring in opinion, with an unanimous consent, that it was most necessary for the king's service, that a substantial bridge should be erected there with expedition. Then the question grew, at whose charge, whether at the king's or country's? Which, upon mature debate, it was ordered, that the country should bear, as well for that it is a place of equal conveniency with any other that is or can be made elsewhere, for passage of the inhabitants over that deep river in times of peace, as because they shall enjoy great security by their neighbourhoods to that strong fort of Charlemount, in times of combustion, built and maintained without their charge. These considerations did move us to give direction to certain of the justices of peace, of each of those

counties of Tyrone and Armagh, to view the place, and treat with workmen, which they accordingly did. Upon whose certificate we gave warrant to applot the same, according to their agreement with workmen; which I wish may be levied without opposition or interruption; and do make it my request unto your lordship, to give way and furtherance thereunto, for this work, tending so much to the service of the king and country, which I shall take in very good part from your lordship; and you cannot want your reward in heaven for it, it being a work of that kind which is accounted pious. And so I commit your lordship to God's protection, and rest,

Your Lordship's very affectionate friend,

FALKLAND.

Dublin-Castle,
March 15. 1626.

I have given order for the preparing a fyant for the passing of those particulars your lordship desired by Mr. Singe.

FALKLAND.

LETTER CXXIV.

THE MOST REVEREND GEORGE ABBOT, ARCHBISHOP OF CANTERBURY, TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

I send unto you Mr. Sibbes, who can best report what I have said unto him. I hope that college shall in him have a very good master, which hitherto it hath not had. You shall make my excuse to the fellows that I write not unto them. You shall do well to pray to God that he will bless his Church; but be not too solicitous in that matter, which will fall of itself, God Almighty being able and ready to support his own cause. But of all things take heed that you project no new ways; for if they fail, you shall bear a grievous burthen: if they prosper, there shall be no thanks to you. Be patient, and tarry the Lord's leisure. And so commending me unto you, and to the rest of your brethren, I leave you to the Almighty, and remain,

Your Lordship's loving brother,

G. CANT.

Lambeth, March 19.
1626.

LETTER CXXV.

MR. THOMAS DAVIS TO THE ARCHBISHOP OF ARMAGH.

Most Rev. Sir,

May it please your lordship to take a view of my proceedings for the procuring of such books you gave me order for; such as I could get, and have in readiness to be sent by our next ships, (which may depart this port about four months hence,) are certain books, and loose papers in the Samaritan tongue, of what use or value I cannot learn. The Old Testament in the Chaldean, which after seventeen months time, is written in a fair character, wanting only the book of the Psalms and the second of Esdras. I have also a small tract of Ephræm's in the Syriac. I have used the best means I could to procure the New Testament in the Abyssins' language and character, but to this day have not been able. Fourteen days past I sent again to Jerusalem, to try if it or any other of the books your lordship would have in the Samaritan tongue may be had. For obtaining whereof, I have made use of the favour of a gentleman of Venice, that is consul for that nation in this place, who I presume will endeavour to satisfy my great desire in this particular; and if he fail me, I have no farther hopes of prevailing. I am sorry that I can do no better service in a business that may be so beneficial (as your grace hath intimated) to the Church of God, and so acceptable to yourself. Such papers as I have, or can procure, shall, God willing, with a note of their cost and charges, be sent by our ships aforesaid.

News this place affords not worth your knowledge. By our last letters from Constantinople, they write of great preparation for the wars, and that they will this spring go against the rebel Abbassa, that holds the city of Assaraune.

In their last year's siege of that place they lost many men, and much honour. The common adversary, the Persian, in the meanwhile hath time to provide himself to welcome the Turks, when they shall think good to visit him. They write also from Constantinople that a Greek patriarch, or bishop, that spent three years in England, was resolved to print (being furnished out of Christendom with all things necessary, having leave of the Caymo-cham) some of the Greek fathers, whose writings it should seem the papists have abused. Which when the jesuits that live in Constantinople understood, they went to the bashaw, and told him, that the Greek, under pretence of printing, would coin and stamp false money. Whereupon, without examination of the business, order was given to apprehend, and instantly to hang the old man; his house and goods to be seized upon for the king's use. The latter was effected, but God so provided, that the man was at that instant of time in our ambassador's house: where the officers came to take him, and execute that tyrannical sentence. But the ambassador examining the business, undertook his protection, and the forthcoming of his person; yea, so far prosecuted the business against the jesuits, that they were cast into prison, their house, library, and all their goods, taken for the king's house; and liberty given to the old Greek to go on with his intended work. And for the jesuits, the best they could expect was to be banished Constantinople, and never to come into any part of the grand signior's dominions. But I fear their money will produce too good an issue of so foul a business. Their malice is inveterate; God deliver all good men out of their power. Thus I humbly take leave, and ever rest,

Your Grace's in all duty,

To be commanded,

THOMAS DAVIS.

Aleppo, the 14th of March, 1627. Of the Turks' account, the 18th day of the 7th month, called Raged, and the 1037 year of Mahomet.

LETTER CXXVI.

THE RIGHT REVEREND DR. JOHN HANMER, BISHOP OF ST. ASAPH, TO THE ARCHBISHOP OF ARMAGH.

MAY IT PLEASE YOUR GRACE,

I HAVE received the Chronicle of Ireland, penned by my uncle, and perfected by Mr. Molineux; together with the history of Ireland, compiled by Edmund Campian. I have cursorily ran them both over, and do find some defects in both, not only in orthography, by reason of the unskilfulness of the transcriber, but also in the sense, by reason of dissonancy in the coherence, and the very context itself. But as it is, I do purpose, God willing, to send it this week to London unto some friends of mine, to give the printers there a view of the volume; as also to deal with them touching the profit that may be raised to the advancement of the widow, my aunt. I will not fail to prefix, in the epigraph and title to Mr. Campian's history, that direction which your lordship very kindly affordeth in your loving letter. And I am sensible enough, that Campian's name, honoured with your grace's publication to the work, will be a countenance unto it, and much further the sale. And for Mr. Daniel Molineux, not only myself, but the whole realm of Ireland, together with this of Great Britain, shall owe a large beholdenness unto him. If it please God that the work take success for the press, I will take care that his name, for his care and pains-taking therein, shall live and have a being in the memory of posterity so long as the books shall live. When the copies shall be returned from London, and the printer agreed withal, I and my friends here will review them again and

again, and to our capacities make them fit for the press; for I find, by perusing, that such a work must be framed by such men as be skilful, both in the Irish and Welsh tongues, and reasonably versed in their stories. Between this and Michaelmas I hope to bring all passages to perfection, and agreement with the printer, and then I will not fail to certify your grace of the proceedings: till when, and ever, I commit you and your's to the grace of the Almighty. Resting,

Your Lordship's most assured loving brother,

And servant in Christ Jesus,

JOH. ASAPH.

Pentre Pant, May 28.
1627.

LETTER CXXVII.

THE ARCHBISHOP OF ARMAGH TO MR. JOHN SELDEN.

WORTHY SIR,

YOUR letter of the 9th of September came not unto my hands before the 13th of November. And to give you full satisfaction in that which you desired out of my Samaritan text, I caused the whole fifth chapter of Genesis to be taken out of it, as you see, and so much of the eleventh as concerneth the chronology you have to deal with. The letters in the second and third leaf are more perfectly expressed than those in the first; and therefore you were best take them for the pattern of those which you intend to follow in your print, there being but twenty-two of them in number, without any difference of initials and finals, and without any distinction of points and accents. Matrices may be easily cast for them all without any great charge; which if you can persuade your printer to undertake, I will freely communicate to him the collection of all the differences betwixt the text of the Jews and the Samaritans throughout the whole Pentateuch, a work which would very greedily be sought for by the learned abroad; howsoever such things are not much regarded by ours at home. The original itself, after the collation is perfected, I have dedicated to the library of our noble friend Sir Robert Cotton.

In the Samaritan chronology, published by Scaliger, lib. 7. De emend. temp. pag. 618. there are reckoned 130. years from Adam אל מותו to his death, where it should be אל שת to his son Seth: and to Noah are attributed 600. years, for which Scaliger setteth down 700. thinking

that to be signified by קשש, (which rather should have been noted by שתש.) whereas there is meant thereby קששש, that is, 600. Likewise to Mahalaleel there are attributed there 75. years, and to Methusalach 77; for which Eusebius in his Greek chronicle[a] hath 65, 67. Which Scaliger, in his notes upon the place[b], would have reformed according to his Samaritan chronography. But that Eusebius was in the right, and his chronography wrong, appeareth now plainly by the Samaritan's own text of the Bible. Only one fault there is in Eusebius, (or in the corrupt copy of Georgius Syncellus rather, which Scaliger used) "in annis παιδοποιΐας patrum ante diluvium:" namely, in the 60. years attributed to Enoch. Which to have been miswritten for 65. appeareth, not only by the consent of the Samaritan, both chronicle and text, but also by the total sum of the years from Adam to the flood; which as well in Eusebius[c] as in Georgius Syncellus, is noted to be annorum 1307; which Scaliger in his notes[d] doth wrongfully mend 1327. and[e], with a greater error, terminate with the time of Noah's birth, blaming George the monk for extending them (as the truth was) to the year of the flood. From the creation to the flood, according to the Hebrew verity, are 1656. years; according to the Samaritan text 1307; according to Eusebius his reckoning out of the Septuagint, 2242; and according to Africanus, 2262. George followeth Eusebius his account, which he noteth to be 20. years less than that of Africanus; 186. greater than the Hebrew, and 935. greater than the Samaritan; for that he meant so, and not as it is written[f], 930, is evident even to this, that in the self-same place he maketh the difference betwixt the Hebrew account (which every one knoweth to be 1656.) and the Samaritan to be annorum 349. Now for the years that these fathers lived, post παιδοποιΐαν, there is an exact agreement between the Samaritan text and the chronicle of Eusebius; save that

[a] Pag. 4. [b] Pag. 243. a.
[c] Pag. 9. Græci Chronici, lin. 10. et pag. 19. lin. 36.
[d] Pag. 248. b. and 249. b. [e] Pag. 243. a.
[f] Pag. 243. a. Scaligeri.

herein the application of them to the years of Noah, there is a manifest error of the scribe[g], putting φκα and φωε for φκμ and φπγ. Adhuc tamen restat te vindice dignus nodus. St. Hierom, in his Hebrew questions upon Genesis, affirmeth, that he found the year of Mathusalah and Lamech to be alike, "in Hebræis Samaritanorum libris." And indeed the Hebrew hath, as he setteth it down, that Mathusalah lived 187. years before he begat Noah. But in the Samaritan text it is far otherwise; that Mathusalah lived 67. years before he begat Lamech, 653. after, 720. in all; and Lamech 53. years before the birth of Noah. And these numbers are in the self-same sort related by Eusebius, who lived before St. Hierom, lest any man should imagine that since his time the Samaritan text which we have might be altered. Now it is to be noted, that by both these accounts it falleth out, that the death of Mathusalah doth concur with the year of the flood: and it is the principal intent of St. Hierom in this place to solve the difficulty moved out of the Greek edition, that Mathusalah lived 14. years after the flood; by appealing unto the books of the Hebrews and the Samaritans, wherein Mathusalah is made to die, "Eo anno (as he speaketh) quo cæpit esse diluvium." This general peradventure might run in St. Hierom's memory when he wrote this, which well might make him think that the particular numbers of both texts did not differ; especially if (as it is likely) he had not the Samaritan text then lying by him to consult withal. But howsoever his slip of memory derogateth nothing from the credit of that which we are sure was in the Samaritan text before he committed this to writing.

I come now to the years of the Fathers which lived after the flood. Wherein for the time ante παιδοποιΐαν, whereupon the course of the chronology doth depend, there is an exact agreement betwixt the Samaritan text and chronicle. From whom also Eusebius doth not dissent; if the error be amended which hath crept into pag. 10. line. 12. (Græci chronici) where 130. years are as-

[g] Pag. 4. lin. 1 and 2.

signed to Arphaxad, instead of 135. For that this was the error, not of Eusebius, but of the transcriber, appeareth evidently, both by the line next going before, where Sem, after the begetting of Arphacsad, is said to have lived 500. years, μέχρι ρα ἔτους φάλεκ (whereas there would be but 495. years to the 111th. of Phaleg, if 130. years only had been assigned to Arphacsad, and not 135); and by the total sum thus laid down, in the twentieth line of the same page: Ὁμοῦ ἀπὸ τοῦ κατακλυσμοῦ, ἐπὶ τὸ α ἔτος Ἀβραὰμ, ἔτη Αμβ ὁπόσα ἦν καὶ κατὰ τὴν τῶν ο ἑρμηνείαν. And indeed, in the years ante παιδοποιΐαν, post diluvium, there is a full agreement both in the total sum, and in all the particulars, betwixt the Samaritan account, and that of the Septuagint, as it is related by Eusebius, (Cainan in both being omitted), which sum of 942. being added to the former of 1307. maketh up the full number of 2249. from the first of Adam, to the seventieth year of Terah, the very same sum which is laid down by Eusebius[h], and answereth precisely to the collection of the particulars that are found in my Samaritan Bible. In Scaliger's Samaritan chronicle[i], the particulars being summed up, amount to 2267. (2365. it is in Scaliger, pag. 625.); which number so laid down in the Chronicle, (and partly misreckoned, partly miswritten in the commentary) is by the same Scaliger, in his notes upon Eusebius[k], amended 2269. " nimirum תשעה pro שבעה neque dubium est ita esse," saith he; of which yet I do very much doubt: or rather do not much doubt at all, because I know the error was not in the transcriber, but in the chronologer himself, who accounteth from the birth of Noah, to the birth of Arphacsad, (as did also Africanus and others before him) 600. only; and not, as Eusebius and others more rightly, 602.; from whence, unto the seventieth of Terah, by the joint consent, as well of Eusebius, as of the Samaritan text and chronicle, there are 940. years. For Scaliger's[l] 937. is but an error of that noble

h Pag. 19. lin. 37. Græci chronici.
i Pag. 618. Emend.
k Pag. 249. b.
l Pag. 249. b. Eusebian.

wit, who intending higher matters, did not heed so much his ordinary arithmetic. In the numbering of the years of these Fathers, post παιδοποιΐαν, there is not the like consent betwixt the Septuagint and the Samaritan, as was before. Our Greek copies differing very much herein, not only from the Samaritan, but also betwixt themselves. Eusebius, pag. 10. Græci chronici, differeth from my Samaritan text only in the years of Ragau. Yet there, lin. 15. in Phalec. instead of ἐπέζησεν μέχρι ρθ ἔτους Ῥαγαῦ, would be read more fully, ἐπέζησεν ἔτη ρθ, μέχρι ρθ ἔτους Ῥαγαῦ; and lin. 17. in Seruch. instead of μέχρι κα Ἀβραὰμ, μέχρι κα ἔτους Θάῤῥα; (quod res ipsa indicat) lin. 16. it is said of Ragau; ἐπέζησεν ἔτη σζ′, μέχρι οζ′ ἔτους Ναχώρ; whereas the Samaritan text hath a whole hundred years less. And that we may not suspect there was here any error librarii, by putting מאות for מאתים whereas Rehu, or Ragau, is said to have lived 132. years before he begat Serug, 107. after; the whole sum of the years of his life is added to be 239. ויהיו כל ימי רעו תשע ושלשים ומאתים שנה וימת For so the Samaritan, in the eleventh of Genesis, as all others in the fifth, useth to sum up the whole time of the lives of the Fathers. It is true indeed, that attributing unto Ragau 207. years after he begat Serug, he should have continued his life, by this account, until the seventy-seventh of Nachor. But the text itself of the Samaritan Bible, beareth such sway with me, that I should rather think Eusebius did, out of it, as elsewhere always, set down 107. as he found it there. And Georgius the monk, in his miswritten copy, finding 207. laboured thus to fit the whole unto the seventy-seventh of Nachor. Which I am so much the more easily induced to believe, because in the chronology of the Septuagint, related by Eusebius[1], "Non dissimile quid animadvertisse mihi videor;" for there the same Ragau is said to have begotten Seruch at 135. years. Scaliger giveth there a mark, that it should be

[1] Pag. 9. lin. 37.

132. as every[m] where else it is read; and that so it should be here, appeareth plainly by the total[n] of 942. from the flood, and 3184. from Adam unto Abraham: which to be the genuine calculation of Eusebius, "Nemo harum rerum paulo peritior ignorat." Yet George not heeding this, but finding 35. written in that copy which came to his hands of Eusebius, turneth the stream that way, and maketh the 406. years which Eusebius[o] giveth to Salah, after he begat Eber, to end in the 7th of Seruch; which would not so fall out, unless Ragau did hold his 135. years. In like manner he maketh the 207. years of Ragau himself, after he begat Serug, (in the printed books, pag. 10. lin. 37. there is οζ.) to end in the 77th of Nachor. And the 209. of Peleg, after he begat Ragau, to end in the 75th of Serug, (though in these there be one year's odds); for of the 135. years that Eber is said to have lived, until the 28th of Nachor[q], we can make here no sense, because both the numbers are vitiated.

Thus much I thought good to write unto you, concerning the state of the Samaritan account, because no man hath dealt herewith since Scaliger. I have likewise the old Syriac translation of the Pentateuch, which was received from the beginning of Christianity, in the church of Antioch; but neither have I transcribed any thing unto you out of that, nor out of my Arabic manuscript of Moses: because the former hath but a meer translation of the years of the Fathers, as they are found in our common Hebrew text, and the other is wholly taken out of the Septuagint.

I have had also another book lately sent unto me from the east, intituled, Otzar Raza (or rather Razaja) a treasury of secrets, containing a brief commentary in the Sy-

[m] Nicephori chronologiam excipio, ubi tam in Græco libro edito quam in MS. Anastasii bibliothecarii translatione habeatur 135. licet ibi quoque Contius substituerit 132.

[n] Lin. 44. and 45.

[o] Omnes nostri libri cum antiquiss. Cottoniano MS. habent 330.

[p] And again, p. 231. in chronico Casauboniano; verum in Raderi editione restitutum est, 63.

[q] Pag. 1. 33.

riac language, upon the whole Old Testament (excepting the book of the Lamentations, Chronicles, Ezra, Nehemiah, and Esther) and likewise the New, those parts only excepted which are wanting in our printed Syriac Testaments, (the text whereof I have procured likewise from the patriarch of the Nestorians in Syria) viz. the 2d epistle of St. Peter, the 3d and 2d of St. John, that of St. Jude, and the Revelation. In this treasure, among other things worth the observation, are found: 1. A genealogical table from Adam to Moses. 2. A table of the Judges to Samuel. 3. A table of the kings of Judah, from Saul to Sedechias. 4. A chronological table of the kings that successively reigned in Babylon, Persia, and Egypt, from thence unto Vespasian. Where to Nebuchadnezzar, after the time of Sedechias, are assigned 24. years; to Evilmerodach, 1. To Belshazzar, 2. To Darius the Mede 3. To Cyrus 30. To Cambyses 8. and all this to make up 70. years to the second of Darius Hystaspis, from the desolation of Jerusalem, according to Zachar. chap. I. ver. 12.

In these tables some heathenish antiquities also are inserted; as of the building of Tarsus, &c. But these are nothing in comparison of the treasure which you have found of the kings and archons of Athens: than which, as you have rightly judged, nothing can please me more. You have made my teeth water at the mention thereof; and therefore, I pray you, satisfy my longing with what convenient speed you may. I can give you no occasion of inscriptions, because I am fixed here in a country where the old Romanists never had any footing. All that I have in this kind, I did but borrow from the monuments of my lord of Arundel, my lord William Howard of Naworth, and Sir Robert Cotton; which to send back unto you who are there at the well head, were inanis opera. Those Hebrew fragments of Aldersgate had your own explication in Latin adjoined unto them, as I remember,

[r] The Syriac lately set out at Leyden, may be much amended by my manuscript copy.

which made me seek no further; especially, because those inscriptions were made by later Jews, and so were of the same stamp with that of R. Moses, filii R. Isaac found in Ludgate, whereof Stow maketh mention in his Survey. I think you may do well to put together all the inscriptions, printed and unprinted, which are not to be found in the great volume of Goltzius; and amongst the rest, the Latin one, v. Scipionis Barbati F. (with Sirmondus his explanation) and the Greek of Herod expounded by Casaubon, for Salmasius his exposition is a little too long: and whatsoever Punic letters can be had in any coin, (as one or two Sir Robert Cotton hath of them,) would be added also, because these are scarce known to any.

There was a chronology some years since, published by one of Ausborough, and dedicated to the pope, the emperor, and king James, which was proscribed by the church of Rome. I pray you, if you can, help me to a sight of it; and let me understand whether your second edition of Titles of honour be yet come abroad, for as yet I have heard nothing of it. By this time, I suppose, I have tired you with a tedious letter, and therefore now I dismiss you, and rest always,

Your most assured loving Friend,

JA. ARMACHANUS.

Drogheda, Nov. 2.
1627.

LETTER CXXVIII.

THE ARCHBISHOP OF ARMAGH TO MR. DEAN ——.

Mr. Dean,

I do acknowledge no promise made unto you on my part, but upon a condition to be performed on your part, of desisting to prosecute any further your sacrilegious intention, either by yourself or by any of your's; the jealousy whereof you have been so far from taking away out of my mind, by your two last letters, that you have increased it much more. To bear me in hand that you will not follow the business yourself, but leave it only to the prosecution of your friends; and that, if they obtain your desire, yet you will submit all afterward to mine own disposition; I esteem no better than a meer delusion of me. And therefore if you intend to say no more than this when you come up, you may save your journey, for I will accept no other satisfaction, but an absolute disclaiming of the prosecution of this business, either by yourself or by others. And this I look you should certify unto me before Sir Archibald Atcheson's arrival, for afterward I care not a rush for it. And when you both have tried the uttermost of your wits to subvert the good foundation laid by king James, of happy memory, you shall but struggle in vain, with shame enough. And so beseeching Almighty God to give you the spirit of a right mind, and to pardon the thoughts of your heart, I rest,

Your loving friend,

JA. ARMACHANUS.

Drogheda, Febr. 1.
1627.

LETTER CXXIX.

DR. W. BEDELL, PROVOST OF THE COLLEGE AT DUBLIN, TO THE ARCHBISHOP OF ARMAGH.

Right Rev. Father, my Hon. good Lord,

Your letters of the 20th of September came not to my hands till the beginning of November. Upon the receipt whereof, I wrote to the vice-provost, to forbear to proceed to the election of fellows, if it were not past before. Not but that the course was such, as stood by the statutes in being ere I came to the place; but because, by your grace's earnestness therein, I conceived your wisdom saw more to lie in it than I could perceive. Since that, I am sorry to understand the success of that election was not such as gave satisfaction to your grace, and hath bred a new broil in the college. For the restriction of the statute for bachelors, that they should be at least of seven terms standing; if there be any blame, it must lie upon me, who would have had it according to that in Emanuel college, that they should be of the third year; but that by some of the company this temper was found. Wherein the Lord is witness, I respected merely the good of the college, and had not so much as in my thoughts, the case of any that was to pretend the next election, but resolved, as every statute came to be considered, to reduce it to such perfection, as there should be as little need as was possible to touch them afterward. I have seen, by experience, that the timely preferring of young men makes them insolent and idle; and the holding them a little longer in expectation of preferment, doth

them more good in one year, than two years before, or perhaps after. Wherefore I cannot herein repent me of that which was done. If Mr. Vice-provost, and the seniors, have in any other point failed of their duty, I desire your grace, not only to excuse me in participation in it, but them also thus far, that, as I hope, it proceedeth of error, and not malice. And of one thing I do assure myself, and have been bold to undertake so much to the fellows, that your grace, though it be in a sort necessary for you, and all men of place, to give satisfaction in words to importune suitors, will not take it ill that we discharge our consciences, coming to do acts upon oath, such as this is; otherwise, miserable were the condition of such places, and happy are they that are farthest from them. I understood further, by your grace's said letters, that you dislike not that the time of the fellows should be extended to twelve years, though you would not have it mentioned upon this sudden, &c. Which made me send for the university statutes of Cambridge, to my friend Mr. Ward, (having leisure this winter to that purpose) to think of some project, according to my last letters to your grace. And shortly it seems to me, that with one labour, the university might be brought into a more perfect form, and yet without touching our charter. At my being in Dublin, there came to me one Dr. de Laune, a physician, bred in Emanuel college: who, in speech with me, discovered their purpose to procure a patent, like to that which the college of physicians hath in London. I noted the thing, and partly by that occasion, and partly also the desire of the fellows to extend their time of stay in the college, I have drawn a plot of my thoughts in that behalf, which I send your grace herewith. I have imparted the same generally to my lord of Canterbury, who desireth that your grace would seriously consider of it, and, to use his own words, "that it may be weighed with gold weights;" and if it be found fit, will concur thereto when time shall be. I could have wished to have been present with you at the survey of it, to have rendered the reason of some things, which will now perhaps be ἐρημὰ βοηθήσαντος;

but your wisdom, experience, and knowledge of the place, will easily pierce through, and disperse all those mists which perhaps overcloud my understanding; and howsoever I shall hereby dare sapienti occasionem.

For my speedy return, which your grace presseth, I confess to them that I am ready to forethink that ever I came there, so conscious to myself of mine own weakness and unfitness for the place, as I fear rather to be burthensome than profitable to the college: which also made me desirous to retain (if I might lawfully) the title to my benefice, resigning the whole profits and care to some able man, to be nominated by the patron, and approved by the bishop of the diocese; that I might have, upon just cause, whither to retire myself. I have not yet received your grace's decision of this case. I wrote also to the society hereabout, who being conditores juris perpetui, are also interpretes: neither have I understood what they conceive. Since my coming away, by occasion of my lord deputy his voluntary offer to confer upon me the treasurership of St. Patrick's, I entreated them to present a petition to his lordship for the enjoying the forty pounds anciently granted to the college, for the enlarging the provost's maintenance, and upholding the lecture at Christ's church, whereof I was put in hope before my coming. They have not so much as vouchsafed me an answer. When I took my oath to the statutes, I made protestation that I intended not to renounce my benefice, that place being litigions, and my affairs not yet accommodated here. Since my coming home hither, my corn, cattle, and some goods, and a lease of some pasture grounds which I held, I have foregone; but the main matter of my estate, lying in money, I cannot yet recover. At my coming up hither, I left one of my children sick of an ague, which he hath had these three weeks; and if he should be recovered, he cannot be presently fit to travel; neither are the ways and weather indeed seasonable thereto. But that which (to deal plainly) doth most of all trouble me, is the report of the new broils in the college, which I see partly in other men's letters: for to myself (as if I were but a cypher in algorism) they

vouchsafe not a word. That some fellows are displaced by the visitors, others placed by mandate of my lord deputy; old grudges and factions revived, "et male sarta gratia necquicquam coit et rescinditur." I never delighted, nor am made for it, ignem gladio fodere. Some of my friends represented to me the examples of Mr. Travers and Mr. Alvey; and that comes to my mind, better sit still, than rise and fall. I have now an honest retreat, with that form,

Non nostrum inter vos tantas componere lites.

It is written hither, and I have seen it with mine eyes, that I am said to be a weak man, and so thought to be by wise men. This witness is most true. In all these regards I humbly beseech your grace, by your undeserved love to me, (which God knows how much I value, and that it was no small encouragement to me to enter into this business,) by your love to the college, which I know is great; by your love to our Lord Jesus Christ, whereof he takes that proof, your love to his lambs, since you know now my weakness a little better than when you first nominated me to that place, and the want of the college of an able head, dispose of my place as you shall think most fit for that college, university, church, and kingdom. For my part, I do here absolutely resign all my interest unto it, into your grace's hands, or the hands of those whom it may concern. Assuring your grace that I shall account your freeing me from this burden, the greatest favour that you can do me: under the which, if it had not been for the fear of offending God, I think I had never put my shoulder so far as I have done. But if you shall esteem in conscience I cannot go back, I beseech you be pleased freely to set down your opinion touching my case propounded in my last. I desire of God, that neither my living, nor my life, may be so dear unto me, as to finish my course with joy, and the ministry that I have received of the Lord Jesus. Upon the receipt of your grace's letters, I shall resolve presently, if God let not, to come or stay.

Touching the parliament affairs, I know your grace

hath better advertisement than I can give you. The beginnings yet go marvellously well; the lower house excellently tempered. Nothing hath as yet been so much as put to question. The upper house joined with them; insomuch as when they had received the motion for a public fast, they added a motion, to petition his Majesty for the putting in execution all laws and acts of state against recusants. This petition was penned by the bishops of Norwich and Litchfield, and presented to his Majesty by both houses. The former is appointed by proclamation, to be April 21. The latter the king hath taken into consideration, with good signs of approbation. The lower house is now employed about the liberties of the subjects; which they deduce even from the conquest, and so down. They purpose, it seems, to proceed to the examination of the infringing of them, and of their causes and remedies. It is resolved among them, that the grievances of the subjects shall go hand in hand with the supply of the king's wants, which are so great, as his Majesty, when he received the latter petition, told them, (March 3.) "That without present supply he could not set forth one ship," &c. God of his mercy grant, that the progress and end may be correspondent. In which hearty prayer I end, recommending your grace to the Lord's protection, and myself to your prayers, and rest,

Your Grace's in all duty,

W. BEDELL.

London, April 1.
1628.

LETTER CXXX.

DR. BAINBRIDGE, PROFESSOR OF ASTRONOMY IN OXFORD, TO THE ARCHBISHOP OF ARMAGH.

MOST REV. AND MY VERY GOOD LORD,

HAVING so fit opportunity, I am bold to remember my service to your grace; and withal, my former suit concerning Hipparchus, *περὶ μεγέθους ἐνιαυσίου,* which being both in the Vatican, and Escurial, I marvel that Petavius did not procure a transcript thereof; certainly it would have helped much in his Doctrina temporum contra Scaligerum: whereas now the neglect of that, and other ancient monuments, hath left that work imperfect, and given just cause to others of a more curious search; wherein I purpose to bestow my best endeavours, not doubting of your grace's favour. Mr. Selden hath written some notes upon certain ancient Greek inscriptions, which were brought out of Turkey for my lord of Arundel, amongst which, one doth promise some light in the Persian chronology, (I mean, of the Persian monarchy) which of all others I most desire to be illustrated, being so necessary to the connexion of sacred and profane history; concerning which I will yet forbear to signify my opinion, daily expecting a view of Mr. Selden's book.

Your Grace's

Most obliged servant,

JOHN BAINBRIDGE.

Oxon, April 7.
1628.

LETTER CXXXI.

DR. BEDELL TO THE ARCHBISHOP OF ARMAGH.

RIGHT REV. FATHER, MY HON. GOOD LORD;

HAVING the opportunity of this bearer's return from his friends, my neighbours, to Kelles, I thought fit to send by him, if it were but the duplicate of my last to your grace, from London, the first of this month, sent, as Mr. Burnet told me, by one Mr. Goodwyn of Londonderry, who had special occasion to repair to your presence. Wherein I satisfied you, I hope, of the rightness of my intention, in the restriction of the statute for bachelors probationers to seven terms standing, and represented to your grace the chief exercise of my thoughts since my leaving Ireland; I mean the draft of a new patent, and new statutes to be procured for the university; which, I hope, you have safely received. You may perhaps esteem it a pragmatical unquietness of spirit in me, that would busy myself with things beyond mine own line. But since it hath pleased God to embark me, by their means, in the affairs of that country, I take myself bound to further the voyage what I may; not only for mine own safety, and the rest of the passengers, but for the honour of yourself, that are the pilot, and the glory of God especially, unto which port I am well assured all your course is directed. I suppose it hath been an error all this while, to neglect the faculties of law and physic, and attend only to the ordering of one poor college of divines; whereas, with a little more labour, and a few privileges attained, a great many more good wits might have been allured to study, and seasoned with

piety, and made instruments for the bringing in learning, civility, and religion, into that country. I did communicate the plot to my lord of Canterbury, at my first being with him, especially in that point of admitting all students that should be matriculated, though they lodge in Dublin in private houses; and of the four faculties, with their several promoters, &c. who seemed not to dislike it; but required it should be maturely thought of, by your grace and the university, and promised his assistance if it were found fit. At that time I left with him the statutes of our college, which I had this winter written out with mine own hand, and caused to be fair bound. He retained them with him till the very morning of my departing from London. At which time he signified his approbation of the whole; only accounted that too strait, for the "provost's absence but six weeks," whereas many causes there would be, which would require longer discontinuance. I showed his grace, that college business was excepted, and that we had not innovated any thing in that statute, it being so before my election. Another point he disliked, was, touching students wearing gowns always in the college, "and if it might be when they went into the town." Whereas that of all other, said he, would have been provided for. I answered, the streets in Dublin were very foul, and that by the statutes, scholars were not permitted to go ordinarily into the town, without their tutor's consent. He said, they might, if the streets were never so foul, take their gowns under their arms. I told him, that this was also an old statute, ere I came there. With that occasion I told his grace of the new stirs I heard of in the college; (for even but the day before, I had understood by other men's letters, more perfectly, of my lord deputy's putting in certain fellows, and of their displacing of Mr. Lloyd by your grace, and the visitors, whereof I had no intelligence till then, save by rumours only). I added, of mine own fears, that I should make a very ill pilot in so rough seas. He persuaded me to go on, using that verse, "Tu ne cede malis," &c. I told him of my deafness, and that the law not allowing

surdum procuratorem, how could it be but absurd in the provost of such a society. He told me, that was not so great a matter, for a great many did male audire. He bade me not be dismayed, representing to me the future reward. I told him indeed if that were not, I had little encouragement, sith neither I should, for ought I saw, have the maintenance for the lecture, which I was put in hope of, nor retain the title of my benefice only, renouncing the profits. To that he said, there was no question I might: that I had not beneficium; and he would maintain it to any man, &c. With these discourses, having brought his grace from his chamber to his barge, I recommended myself to his prayers. The same morning, ere my departure, I wrote to Dublin, amongst others, to Mr. Lloyd, endeavouring to let him see his fault, and to keep him from being hardened in it. At my return home, I found one of my sons yet afflicted with an ague, which hath held him these six weeks; and the ways being not yet fit for travel, (the spring having been very late and winterly) I have resolved to attend your grace's letters, both in answer to my case propounded in my letters of September, and of my last from London, wherein I did put my place there wholly in your disposition; and if you think it may be more to the good of the college and church there, that I forego it, did (and do again by these presents) absolutely resign it into your hands, or the hands of them whom it may concern. Your grace may be pleased to consider seriously my insufficiency, which by my last being there, partly by your own experience, and the report of others, you may have understood to be more than perhaps you imagined before. And by these new accidents, you may perceive the need the college hath of a more able head. I have ever liked and loved to proceed by that good old form, "ut inter bonos bene ageir," &c. I have seen it written from thence, that you and other wise men, account me a weak man; and in truth I do know myself to be. Do not the college that wrong to clog it with me; hitherto it hath received no great damage, and these new

broils may serve fitly as a good occasion to cover my defectiveness. I may, without any disgrace, and with much content, sit still. That which Hannibal, when, in the common-council at Carthage, he plucked down a turbulent orator that stood up to dissuade a necessary peace, said, to excuse his incivility, "That the feats of war he had meetly learned, but the fashions of the city he was to be taught by them:" I would crave leave to invert; the arts of dutiful obedience, and just ruling also in part, I did for seventeen years endeavour to learn, under that good father Dr. Chaderton, in a well tempered society; the cunning tricks of packing, siding, bandying and skirmishing with and between great men, I confess myself ignorant in, and am now, I fear, too old to be taught. And methinks the society itself, (like the frogs in the tale, weary of the block set over them) esteem me neither worthy to be acquainted with the college affairs, nor so much as answered in mine own, and (wherein they do extremely wrong, not me only, but your grace also, as I verily believe) do keep your letters from me. I wish them a more active governor. Concluding, I beseech your grace vouchsafe me your last resolution for my coming or stay; and esteem me, as you shall ever truly,

Your Grace's humble servant in Christ Jesus,

W. BEDELL.

Horningerth, April the 15th.
1628.

LETTER CXXXII.

JOS. MEDI EPISTOLA AD R. JA. USSERIUM, ARCHIEPISC. ARMACHANUM.

REVERENDE PRIMAS,

Ex nuperrimis Domini Loci ad Capellum nostrum literis, haud medioeri eum animi molestia intellexi, quos numero Apocalyptico septem ad R. D. tuam in Hiberniam transmiseram libellos, in itinere Dublinum et Droghedam inter deperiise. Hem, itane eos in fratereulorum Hibernorum, quibus minime laboraveram aut sumptus feceram, manus devenisse? Ut ut sit, jacturam istam, reverende Antistes, quantum possum, nunc resarcio, missis, numero quidem propter inopiam meam paucioribus, sed paris omnino meæ in R. paternitatem tuam, tot mihi nominibus honorandam, observantiæ et officii testibus. Unum autem me male habet, quod cui præcipue atque inprimis debueram hoc quicquid sit literarii muneris, ei jam, malo infortunio meo, postremo fere omnium obveniat quod destinaveram. Tu enim, reverende Præsul, primus mihi ad hæc ulterius excolenda stimulasti. Tu torpentem animum alloquio, comitate, et plausu tuo excitasti. Imo, quod nunquam mihi nisi cum gratissimi animi significatione memorandum est, tu illustri illa tua ad collegii Dubliniensis præposituram commendatione effecisti, ut nullius antea neque meriti neque existimationis homuncio, exinde tamen aliquid esse videar ab æstimatione vestra. Quidni igitur ægerrime feram, tam sero ad te perventuram esse hanc qualemeunque officii mei et devotionis tesseram?

Hunc igitur malo sive infortunii, sive culpæ fuerit, aliquatenus ut medicer, consultum fore putabam si Auctario-

lum aliquod libellulis hisce meis adjungerem, "Dissertatiunculam de gemina illa apud Danielem periodo dierum," cap. XII. ver. 11, 12.; præterea "Specimen interpretationis millennii Apocalyptici," a reliquo similium speciminum corpore resectum. Nam rogatu, seu magis instantia amicorum, quibus institutum meum in libellulo meo præter omnem opinionem placuit, factum est, ut specimina quædam exinde concinnaverim interpretationum Apocalypticarum ad amussim Clavis Apocalypticæ. In quibus quæ de septima tuba ejusque mille annis disseruerim, limatissimo judicio tuo, R. P. ea quæ par est humilitate subjicio. De quo etiam quid paulo post mihi acciderit apud paternitatem tuam tacere non possum; nimirum vixdum me hæc conscripsisse, atque cum amicis de iisdem contulisse, cum ecce in catalogo Francofurtensi, propter tumultus bellicos et marinorum itinerum pericula, post quadrimestre demum ad nos allato, libellum deprehendo hoc titulo, "Verisimilia Historico-Prophetica de rebus in novissimo die eventuris, e sacris utriusque Testamenti oraculis collecta, pio et accurato studio cujusdam *ἀγαπήσαντος τὴν ἐπιφάνειαν τοῦ Κυρίου*." Protinus animum meum suspicio incessit (quam postea veram comperi) de millennio Apocalyptico agi. Proinde bibliopolis nostris id negotii dedi, ut omni studio librum istum perquirerent. Duo tantum aut tria exemplaria Londinum advecta sunt. Unum ego nactus sum. Author Lutheranus est, sed anonymus; vir quidem, ut videtur, doctus et, quod in istius sectæ homine rarum, permodestus. Haud temere suspicatus sum de argumento; nam eandem plane tuetur de die suo novissimo sententiam quam ego de die judicii conceperam. Ut libro perlecto non mediocriter in sententia mea confirmatus sim, tum propter hoc ipsum, tum quod multa Scripturæ loca in eo reperi adeo ad meam mentem interpretata, ut consensionem in talibus a communi sententia abeuntibus oppido mirarer. Vides, reverende præsul, quo me rapit contemplatiunculæ meæ nimium fortasse studium, ut etiam tibi hisce narrandis importunus sim. Sed ultra paternitatem tuam a gravioribus tuis meditationibus non distinebo. Deus te, reverendis-

sime ac illustrissime Domine, quam diutissime incolumem et superstitem velit Ecclesiæ et patriæ tuæ bono.

Reverendissimæ Paternitatis

Tuæ studiosissimus,

JOSEPHUS MEDUS.

E Collegio Christi,
24. Aprilis,
An. 1628.

LETTER CXXXIII.

DR. SAMUEL WARD TO THE ARCHBISHOP OF ARMAGH.

Most Rev. and my very good Lord,

Though I must needs acknowledge my neglect in writing, or forgetfulness, or both, since your last going into Ireland; yet now I could have no further pretext for the omission of that duty, by which I am obliged by no few bonds, especially having such conveniency of sending by my most worthy friend, with whom I am most loath to part, but that upon higher considerations I conceive God may use him as an instrument of much good in that place, if God send him health and life. I assure your lordship, I know not where you could have pitched upon a man every way so qualified for such a place. He is a sincere, honest man, not tainted with avarice or ambition; pious, discreet, wise, and stout enough, si res exigat; he will be frugi, and provident for the college: and for converse, of a sweet and amiable disposition, and well experienced. In a word, he is homo perpaucorum hominum, si quid judico. I pray the God of heaven to bless his coming to you, to the good of your college and the Church of Ireland.

I suppose your lordship will desire to hear somewhat of our Cambridge affairs; though I doubt not but you hear by some Cambridge men which come over to you. I suppose you have heard of a lecture for reading of history, intended to be given us by the lord Brook. Who, as you know, first intended to have had Mr. Vossius of Leyden; afterward his stipend being augmented by the States, he resolved of Dr. Dorislaw of Leyden also. He, before his

coming hither, took his degree of doctor of the civil law at Leyden: was sent down to Cambridge by my lord Brook, with his Majesty's letters to the vice-chancellor, and the heads, signifying my lord Brook's intent: and also willing us to appoint him a place and time for his reading, which accordingly was done. He read some two or three lectures, beginning with Cornelius Tacitus; where his author mentioning the conversion of the state of Rome from government by kings to the government by consuls, by the suggestion of Junius Brutus; he took occasion to discourse of the power of the people under the kings and afterward. When he touched upon the excesses of Tarquinius Superbus his infringing of the liberties of the people, which they enjoyed under former kings; and so, among many other things, descended to the vindicating of the Netherlanders for retaining their liberties against the violences of Spain. In conclusion, he was conceived of by some to speak too much for the defence of the liberties of the people; though he spake with great moderation, and with an exception of such monarchies as ours, where the people had surrendered their right to the king, as that in truth there could be no just exception taken against him: yet the master of Peter-house complained to the vice-chancellor, master of Christ's college: and complaint also was made above, and it came to his Majesty's ear; which we having intelligence of, Dr. Dorislaw desired to come and clear himself before the heads, and carried himself so ingenuously, that he gave satisfaction to all; whereupon letters were written to his patron, to the bishop of Durham, and others, to signify so much. But he going to his patron first, he suppressed the letters, and said he would see an accuser before any excuse should be made. After word came from the bishop of Winchester, then Durham, in his Majesty's name, to prohibit the history-reader to read. But after that, both his Majesty and the bishop, and all others above and here were satisfied; but then his patron kept off, and doth to this day, and will allow his reader the stipend for his time; but we fear we shall lose the lecture. I see a letter which his patron writ to him to

Malden, to will him to be gone into his country; but he would assure him of his stipend. The doctor kept with me while he was in town. He married an English woman about Malden, in Essex, where now he is. He is a fair-conditioned man, and a good scholar.

I had a letter from Mr. Vossius before Christmas, with a book of the Latin historians, which he lately set forth, and dedicated to my lord the duke of Buckingham. He sent also a book to his Majesty and the court-bishops. I writ back unto him, and sent him my lord of Sarum his commentary on the Colossians, willing him to revise his Pelagian history, especially about the points of original sin and the efficacy of grace.

As touching myself, in my readings, I have suspended my reading upon the Real Presence, though I had almost finished it. And have read this year and half, at least, upon that point which I chiefly insist upon in my sermon in Latin, to show that the grace of conversion giveth not only posse convertere, but also τὸ velle. I have been long in vindicating the third argument, used by the Contra-Remonstrants in Colloquio Hagiensi, taken from the places, where we are said to be mortui in peccatis; wherein the Remonstrants do discover the grounds of their assertions more than elsewhere.

Dr. Jackson hath lately set forth a book of the Attributes of God; wherein, in the preface to the earl of Pembroke, he doth profess himself an Arminian, ascribing to the opposites of Arminius, as I conceive, that God's decrees, before the creation, take away all possibilities of contrary events after the creation. True it is, that God's eternal decree of any event, as that I should write at this moment, cannot consist with my actual not writing at this time: but none say it taketh from me all possibility of writing at this time, unless it be sensu composito. This conceit, as I conceive, maketh him elsewhere to impugn all divine predefinitions, as prejudicious to man's liberty and freedom; which is a most silly conceit. I do conceive all that which he disputeth in his book against negative reprobation, as not sorting with the antecedent will of

God for the salvation of all, to be against the seventeenth article of religion, which plainly averreth a gratuitous predestination of some, and not of all. Therefore from thence is inferred, a not-election of others to that grace, which is that which properly is styled reprobation.

As for our university, none do patronage these points, either in schools or pulpit; though because preferments at court are conferred upon such as incline that way, causeth some to look that way.

I suppose your lordship hath seen my lord of Sarum's readings upon the Colossians, which should have been exhibited, nomine Academiæ, to his Majesty when he was here about the beginning of lent. But my lord of Winchester hindered that intention, though herein he prejudiced the university. For we having received a favour from his Majesty, to enjoy the privilege of our charter for printing all kind of books, against the London printers, thought to show to his Majesty a specimen of our printing, both for good letter and good paper, of both which his Majesty had complained in printing the Bibles at London.

Thus, with remembrance of my best service to your good lordship; with my best wishes and prayers for the continuance of your lordship's health and prosperity here, for the good of God's Church, and your happiness hereafter, I commend you to the gracious protection of the highest Majesty; resting,

Your Grace's in all service,

SAMUEL WARD.

Cambridge, May 16.
1628.

Mr. Whalley and Mr. Mede are both in good health, for which friends I am beholden to your lordship, though you take Mr. Bedell from me. Dr. Chaderton also is in health.

LETTER CXXXIV.

MR. JOSEPH MEDE TO THE ARCHBISHOP OF ARMAGH.

My Reverend Lord,

Having understood by Mr. Lowe's letter to Mr. Chappel, that my books[a] were lost between Dublin and Drogheda, as they were coming to your lordship; I presumed a second time to obtrude upon your grace three or four more of them: howsoever the worth were not such that the first loss was much material. I sent with them a letter, and a speculation[b] or two with it, which yet, through some defect in sending, I fear will come after them. I beseech your lordship pardon me, if I have offended (as I am afraid I have) either against discretion or good manners: for I confess I have been since somewhat jealous, that the books I first sent were not so lost, but that they were found again: which if they were, how can I but blush to think, that I have with such either show of self-love or unmannerly importunity again troubled your lordship with them, who should not have presumed at the first to have offered any more than one? But my confidence is in your grace's experienced humanity to accept any thing in good part from a scholar's hand, though perhaps accompanied with some melancholic vanity.

My lord, I sent in the letter I mention the last para-

[a] He means his Clavis Apocalyptica, seven copies whereof he sent into Ireland.

[b] Viz. Dissert. de numeris Dan. cap. 12. ver. 11, 12. and Specimen interpret. millen. Apocalypt.

graph or piece of some specimina interpretationum Apocalypticarum, namely, that which concerned the millenium. Whereto I added, for further probability of my conceit, somewhat more out of my Adversaria, and in special that one of Carpentarius's commentary in Alcinoum Platonis, pag. 322. "septimum millenarium ab universa Cabbalistarum schola vocari MAGNUM DIEM JUDICII." Wherein I had no intent or thought, nor yet have, to avow that old conceit of the Chiliasts, That the world should as it were labour 6000. years, and in the seventh thousand should be that glorious sabbath of the reign of Christ, (I inclined to think it much nearer:) but only to show how fitly in the Hebrew notion, not only a long time of some years and ages, but even this very time of a thousand years, might be styled a day. Howbeit I desire your lordship to give me leave, if but for your recreation, to relate the event of a piece of my curiosity since that time; the rather, because the means thereof is beholding to your grace.

I chanced to light upon Mr. Selden's Marmora Arundelliana, and found therein, together with an honourable and deserved mention of your grace's name, the chronology of your Samaritan Pentateuch, published to the view of the whole world. I had thereby opportunity to take more curious notice thereof than I had done when your lordship was in England; and observed that it much more exceeded the Jewish in the genealogy of the patriarchs after the flood, than it came short in those before it. It came therefore into my mind to try how near the 6000. years of the world would be by that computation: I found it would be anno æræ Christianæ 1736. which is just the very year when the 1260. years of the beast's reign will expire, if it be reckoned from the deposition of Augustulus the last Roman emperor.

Depositio Augustuli anno æræ Christ.	476
Anni regni bestiæ	1260
Sum.	1736

A condito mundo ad æram Christ. juxta Scaligerum ..	3949
Adde quadriennium quo idem anticipat initium Nebuchadnezzaris, nam in cæteris nihil muto	4
Excessus chronologiæ Samaritanæ supra Judaicam ..	311
Ita a condito mundo ad æram Christ. erunt ann.	4364
Adde annos æræ Christ. quando exibunt tempora bestiæ seu Ἀποστασίας, si ducantur a depositione Augustuli ..	1736
Sum.	6000

I began here to consider, whether this difference of the account of the years of the world were not ordered by a special disposition of Providence, to frustrate our curiosity in searching the time of the day of judgment.

My lord, I would trouble your lordship with a conceit or two more, if I had time. As that I conceive Nebuchadnezzar's dream, Dan. chap. II. to have been some years before he sought the interpretation, which was the reason he had forgotten it: the words in ver. 29. רעיונך סלקו may be taken for the dream, and may be well so construed; viz. that his dream came upon him, or came into his mind. Also that the forty years, Ezek. chap. IV. ver. 6. should be the time of Manasses' idolatry, for which God threatens so often that he would destroy that kingdom. But Mr. Provost will not stay for me. I beseech the Almighty long to bless your grace, and grant you life: and thus I end with my humble service, and am

Your Lordship's most ready to

Be commanded,

JOSEPH MEDE.

Christ's Coll.
May 22. 1628.

LETTER CXXXV.

SIR HENRY SPELMAN TO THE ARCHBISHOP OF ARMAGH.

Pleaseth it your Grace,

I cannot express with what humble gladness I received your letters: first, for that they gave me assurance of your recovery; then, that among your weighty affairs of Church and commonwealth, you should descend to think on me, so remote in application to your lordship, though no man nearer in affection and devotion. I register it in my memorials of your goodness; as also your sending to me the copy of the Synod of St. Patrick, which I much desired; and many thanks to your lordship for it.

Touching the books it pleased you to require my help in procuring them, by some of my friends and kindred in France; your grace knoweth that all intercourse between us and them is now stopped up: yet have I taken order with Mr. Boswell, who is gone over with my lord of Carlisle, and to pass near Provence, that if any opportunity may serve, he will endeavour to procure them; and my son, who is gone after them, shall put him in mind of it. It is said, that my lord of Carlisle, having treated beyond the sea with the states of the Low-Countries, and not satisfied in their answer, hath left some protestation against them as he passed from them; and that the states have done the like against us. I hope it is not true, we have enemies enow.

I suppose your lordship would gladly hear how the great

orb of state moveth here in parliament, your own and many others depending on it: and I would very willingly have been the first that should have done you that service, if the messenger had staid a day or two longer, that we might have seen the event. For all hangeth yet in suspense; but the points touching the right of the subject in the property of their goods, and to be free from imprisonment at the king's pleasure, or without lawful cause expressed upon the commitment, hath been so seriously and unanswerably proved and concluded by the lower house, that they have cast their sheet anchor on it, and will not recede from any tittle of the formality proposed in their petition of right touching the same. The upper house hath in some things dissented from them, proposing a caution to be added to the petition for preservation of the king's sovereign prerogative; which the lower house affirms they have not rubbed upon in ought that of right belongeth to it. Yet will they not admit that addition, lest it impeach the whole intent of their petition. Wherein they are so resolute, that having upon Thursday last admirably evinced the right of the subjects in every part thereof, at a conference with the upper house, they refused to meet the lords the day following in a committee required by them for qualification as was conceived. Thereupon the lords spent Saturday in debate among themselves, but concluded nothing that we hear of. It is reported the lord Say did then speak very freely and resolutely on behalf of the subject, with some unpleasing rubs upon the duke there present; but by others' interposition all was well expounded. What this day will produce, night must relate. And of what I have written I have nothing but by hearsay, for I am no parliament-man.

My lord of Denbigh, with the navy that went for the rescue of Rochel, is returned, without blow or blood-draught. It is said their commission gave them not sufficient warrant to fight; and one captain Clark (suspected in religion) is committed to the Gatehouse for dissuading

them. Thus, praying for your health and happiness, I rest,

Your Grace's most humbly devoted,

In all service,

HENRY SPELMAN.

Barbacan, May 26.
1628.

LETTER CXXXVI.

SIR JOHN KING TO THE ARCHBISHOP OF ARMAGH.

Most Reverend, and my especial good Lord,

Two things do occasion me to write to your lordship; the one, to show the continuance of my dutiful and best respect to your lordship, which I have borne to your lordship ever since your childhood; which indeed descended first from your father, who loved me always in his life-time, as I did him, truly and faithfully. The other is upon some mislike I understand your lordship hath conceived of the lord Caulfield, my son-in-law; which indeed I am sorry for, for I never found him but honest and religious. I know he may have ill instruments about him, and the world is full of pick-thanks, and such as usually do lewd offices amongst men of place and quality. But if your lordship would please to take him into your favour, and upon any occasion (if any happen) to make known to him what is or may be reported to your lordship of any of his miscarriages, or unfriendly dealings towards your lordship, I would not doubt of his conformity, and giving of your lordship meet satisfaction: and this is my suit and petition to your lordship; for of all men in that kingdom, I do wish him, and all others that are my friends, to be serviceable and respecful to your lordship: and for myself, so long as it shall please God to give me life, I will pray for your lordship, which is all the service I can do you. Our worthy bishop here, who I have found here, ever since I came hither, a worthy friend, and a godly pastor and pillar of the Church, hath many times and often most kindly remembered your lordship;

and surely he is as good a man as may be, yet in this parliament, which is yet scarcely ended, some have conceited not so well of him as before; but who can or doth escape the malice of wicked men? this being the last and worst age of the world, and surely for all crying and notorious sins, as whoredom, lying, swearing, and drunkenness, I am persuaded that now our own nation is become the very worst of any in the Christian world, which makes me much afraid that God Almighty hath some heavy judgment a preparing for us. It is certain that in Spain are wondrous great preparations for war, especially for sea-service; which some think is rather for Denmark, and those eastern parts, than for us; and the rather it is conjectured of, because Monsieur Oillur lies yet with a great army of about 60,000. men about Stoade, Hamburgh, and other parts. If his fleet come on this summer, as it is thought it will, and pass the narrow seas unfought withal, and unbeaten by us, it is to be feared that Spain and France, or one of them, will next land upon our continent, and sit down and fortify; being hopeful, as it may be well imagined, of aid from English papists, whereof the kingdom is too well stored. Rochelle is much doubted cannot long hold out, and then there is little hope of any mercy from the king of France, which would be a woeful case to have so many poor souls put to the sword. It is thought his Majesty would relieve them, if these subsidies could come in time: and it is to be wished now that his Majesty had never meddled with them; for in the beginning they were well provided to have made their own peace. It is strange to be believed how this kingdom is weakened by the loss of shipping, for within this three years it is said England hath lost of vessels, great and small, 400. All things concur very untowardly against us; but God Almighty hath reserved victory to himself only. We had great rejoicing every where for his Majesty's gracious and good agreement with the parliament; but some ten days ago, the house of commons having exhibited certain remonstrances to his highness, which, as it seemed, touched the duke: after reading thereof, his Majesty rose up, and said, they

should be answered; and instantly gave the duke his hand to kiss: which the parliament-men and others were much amazed at. God Almighty amend what is amiss, if it be his blessed will, and send unity at home, that we may the better keep off and withstand our enemies abroad, and continue peace in these kingdoms; and more pertinently I pray to keep the Spaniards out of Ireland, for we shall far better hold tack with them here, if they should land, than you can do there, where too many are ready to join with them. I know I can write nothing to your lordship which is news to you, yet express my love and hearty and humble affection to your lordship, I make bold to trouble you with a long letter: and so, with my service to Mrs. Ussher, I take leave, and rest,

Your Lordship's ever truly assured,

To honour and serve you,

J. KING.

Layfield, June 30.
1628.

LETTER CXXXVII.

SIR HENRY SPELMAN TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

I have nothing since my letter by your servant, Mr. Sturges, to trouble you with; but this bearer, my kinsman, coming to see your noble country, I have requested him, and therewith enjoined him, to present my humble and most devoted service to your lordship; and to bring me certain word how it standeth with you for your health: which to the good of the commonwealth, as well as my own particular respect, no man more desireth and prayeth for.

For the passages here of note, I know you receive them by many pens, and therefore I will not enter into any relation of them; only I wish they were better. Yet amongst them I desire to present your grace with the first printed copy of the petition of parliament to his Majesty for their ancient rights and liberties, with his gracious answer thereto. And by much instance I (even in this hour) obtained it from Mr. John Bill, the printer, before they yet are become public, and to the laming of the book from whence they are taken. I send you also Mr. Glanvill's and Sir Henry Martyn's speeches to the upper house about this matter; and the proclamation against Mr. Doctor Manwaring's sermons. But the king, notwithstanding, hath (as it is credibly reported) released him of all the censure imposed upon him by the upper house of parliament, and this next month he is to serve in court. The deputy lieutenants also of the west country are released; and

some of them repaired with the dignity of baronet, others of knighthood, all with grace. Mr. Bill desired me to remember him most humbly to your lordship, and to advertise you that he willingly will print your noble work in one volume, as well in Latin as in English; which with multitude of others, I shall much rejoice to see. Thus with all humble remembrance to your grace, I rest,

A servant thereof,

Most bound and devoted,

HENRY SPELMAN.

Barbacan, July 1.
1628.

LETTER CXXXVIII.

DR. GEORGE HAKEWILL TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

Your lordship's favorable interpretation and acceptance of my poor endeavours, beyond their desert, hath obliged me to improve them to the utmost in your good lordship's service; and more especially in the good education of that young gentleman, Ja. Dillon, whom you were pleased to commend as a jewel of price to my care and trust; praising God that your lordship hath been made his instrument to reclaim him from the superstitions of the Romish church, and wishing we had some more frequent examples in that kind in these cold and dangerous times. For his tuition, I have placed him in Exeter college, with Mr. Bodley, a bachelor of divinity, and nephew to the great Sir Thomas Bodley, of whose sobriety, gravity, piety, and every-way sufficiency, I have had a long trial; and, were he not so near me in blood, I could easily afford him a larger testimony. He assures me that he finds his scholar tractable and studious; so that such a disposition, having met with such a tutor to direct and instruct it, I make no doubt but it will produce an effect answerable to our expectation and desire: and during mine abode in the university, myself shall not be wanting to help it forward the best I may.

Your lordship shall do well to take order with his friends, that he may have credit for the taking up of monies in London, for the defraying his expences; for that to expect it from Ireland will be troublesome and tedious.

I wish I could write your lordship any good news touching the present state of affairs in this kingdom; but in truth, exeept it please God to put to his extraordinary helping hand, we have more reason to fear an utter downfall, than to hope for a rising.

Thus, heartily praying for your lordship's health and happiness, I rest,

Your Lordship's

Unfeignedly to command,

GEO. HAKEWILL.

Exeter College in Oxford,
July 16. 1628.

LETTER CXXXIX.

DR. PRIDEAUX, RECTOR OF EXETER COLLEGE IN OXON, TO THE ARCHBISHOP OF ARMAGH.

MOST REVEREND FATHER IN GOD;

YOUR letters were the more welcome unto me, in that they brought news of the publishing of your Ecclesiastical antiquities, so much desired. In which the history of Pelagius and Faustus's foisting, being fully and impartially set, will put a period, I trust, to the troublesome fancies which of late have been set on foot. The sight of such a work would more revive my simplicity, than the tender of many preferments so much sought after. Of your purpose of printing Ignatius here, I never heard. It had been little civility in me, not to have answered so gracious an invitation. I am loath to speak, but the truth is, our Oxford presses are not for pieces of that coin. We can print here, Smigleeius the Jesuit's metaphysical logic, and old John Buridane's ploddings upon the ethics. But matters that entrench nearer upon true divinity, must be more strictly overseen. I conceive it a high favour, that it pleased you to make use of my meanness for the placing of your kinsman. I shall strain my best endeavours to make good your undertakings to his friends. Young tutors oftentimes fail their pupils, for want of experience and authority, to say nothing of negligence and ignorance. I have resolved therefore to make your kinsman one of my peculiar, and tutor him wholly myself; which I have ever continued to some especial friends, ever since I have been rector and doctor. He billets in my lodgings; hath (three) fellow pupils, which

are sons to earls, together with his countryman, the son of my lord Caulfield ; all very civil, studious, and fit to go together. I trust, that God will so bless our joint endeavours, that his worthy friends shall receive content, and have cause to thank your grace. Whose

Faithful servant I remain,

JO. PRIDEAUX.

Oxon, Aug. 27.
1628.

LETTER CXL.

THE ARCHBISHOP OF ARMAGH TO THE RIGHT HON. ———

MY MOST HONOURABLE LORD;

THE noble respect, which in a singular manner you have still borne to the preservation of all monuments of antiquity, hath emboldened me at this time, to put your lordship in mind of a present occasion, which may much conduce to the general good of all of us, that employ our studies in this kind of learning.

That famous library of Giacono Barocci, a gentleman of Venice, consisting of two hundred and forty-two Greek manuscript volumes, is now brought into England by Mr. Fetherstone the stationer. Great pity it were, that such a treasure should be dissipated, and books dispersed into private hands. If by your lordship's mediation, the king's majesty might be induced to take them into his own hand; and add thereunto that rare collection of Arabic manuscripts, which my lord duke of Buckingham purchased from the heirs of Erpenius, it would make that of his Majesty a royal library indeed, and make some recompence of that incomparable loss which we have lately sustained in the library of Heidelberg.

We have at last made a poor return unto your lordship of our commission, in the business of Phelim Mac Feagh Birn and his sons. And because the directions which we received from the lords required dispatch thereof with all convenient expedition; we have made more haste, I fear, than good speed, fully purposing in ourselves, that the examination which we had taken, should have come unto your hands within such a time, as your lordship's resolu-

tions thereupon might here have been notified before the beginning of Hilary term. That things have fallen out otherwise, is that, I confess, wherein we shall be hardly able to excuse ourselves. I could heartily wish, that this important business might in such sort be carried, that the honour and dignity of his Majesty's deputy might withal be very tenderly respected; for the least show of any affront that may appear to be given from thence unto his authority, will add encouragement to such as are too apt to abet malefactors among us, and dishearten his Majesty's ministers here, from being so forward as otherwise they would be, in prosecution of such public services of the state. Which I humbly leave unto your lordship's deeper consideration; and evermore rest,

Your Honour's in all dutiful service,

Ready to be commanded,

JA. ARMACHANUS.

Dublin, Jan. 22.
1628.

LETTER CXLI.

THE RIGHT REV. WILLIAM LAUD, BISHOP OF LONDON, TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

I have received your grace's second letters, and with the letters from Dr. Barlow, a man known to me only by name, and good report. I have, upon receipt of these, a second time humbly presented Dr. Barlow's suit to his Majesty; with all fair representation to his Majesty of the necessity of a good commendam to the archbishop of Tuam. And though, in my judgment, I hold it very unfit, and of ill, both example and consequence in the Church, to have a bishop, much more an archbishop, retain a deanery in commendam: yet because there is, as I am informed, much service to be done for that archbishop, and because I have conceived this man will do that service, for so he hath assumed; and because much of that service must be done at Dublin, where that deanery will the better fit him, as well for house as charge; and because it is no new thing in that country to hold a deanery with a bishoprick; I made bold to move his Majesty for it, and his Majesty is graciously pleased to grant it; and I have already, by his Majesty's special command, given order to Sir Hen. Holcroft, to send letters to my lord deputy to this purpose. But these two things his Majesty commanded me to write to your lordship; the one, that young men be not commended to him for bishops: the other, that he shall hardly be drawn again to grant a deanery in commendam. Any other preferment, though of more value, he shall be

content to yield. I am glad I have been able to serve your grace's desires in this business. And for Dr. Barlow, I wish him joy; but must desire your lordship to excuse my not writing to him; for between parliament and term I have not leisure. So I leave you to the grace of God, and shall ever rest,

Your Grace's loving Friend,

And Brother,

GUIL. LONDON.

Jan. 29. 1628.

My lord archbishop of York, Dr. Barlow's tutor that was, is of my judgment, for holding a deanery in commendam.

LETTER CXLII.

DR. WILLIAM BEDELL TO THE ARCHBISHOP OF ARMAGH.

Right Reverend Father, my hon. good Lord,

Since your grace's departure from Dublin, I began to peruse the papers you left me of Dr. Chaloner's hand, about the first foundation of the college; which although in some places I cannot read word for word, yet I perceive the sense, and have transcribed so far as they go without interruption: but they refer to some copies of letters which I have not, nor yet are in our chest, namely, the city's letter to queen Elizabeth, and the lord deputy and comisales; and her's to the lord deputy here, for the founding of the college: all which if they might be had, would be inserted into the history of the college, ad verbum. And which is worse, the third duernion is wholly missing, noted, it seems, in the front with the figure 3. This makes me bold to write to your grace to search if you can find any thing more of this argument, that there may be somewhat left to posterity concerning the beginnings of so good a work. I have also, since your grace's departure, drawn a form of the confirmation of our rectories, from the bishop of Clogher, in conformity to two instruments, viz. the resignation of George Montgomery, sometime bishop thereof, and Derry, and Raphoe, and our college patent. I have used all the means I can, to know whether any predecessor of your grace did, in like manner, resign into the king's hands any patronages within your diocese, and what their names be; which if I could understand, I would entreat

your grace to go before in your diocese, and to be our patron in the soliciting the other bishops to follow in theirs. I send your grace the form of the confirmation, and the names of the rectories in our patent, referring the rest to your wisdom and love to the college. This is a business of great importance to this society, and hath already been deferred so long, and Mr. Ussher's sudden taking away, (to omit my lord of Kilmore,) admonishes me to work while the day lasts. Another business there is, which enforceth me to have recourse to your grace; which is this; yesterday, as I was following Mr. Ussher's funeral, there was delivered me a letter from my lord chancellor, containing another to his lordship from Mr. Lloyd, together with a note which I send herewith. He demandeth of the college, not only his diet in his absence, which the statute expressly denies to a fellow, (and which if your grace and the visitors intended to grant him, you did him a favour instead of a punishment,) but wages for being a prime lecturer; whereas his year came out at midsummer, and he had till then his allowance, although he performed not the duty. But here is not all, for it seems he hopes, by the words of your decree, to hold all this till he be possessed of some ecclesiastical benefice, notwithstanding his term by the charter expires at midsummer. We have answered my lord chancellor, as your grace shall find by those enclosed; and do humbly desire your grace, to certify either him or us of your intention; and to draw a line or two to be sent to the rest of the visitors for this allowance, if you did intend it, for mine own and the fellows' discharge in the paying it. These letters your grace will be also pleased to send us back, as having, by reason of the shortness of time, no time to copy them. We have obtained this night, a warrant from my lord chancellor to the serjeant at arms, to arrest Sir James Caroll; who in all this time of your grace's being in Dublin, would never be seen, and is now, as we hear, in town. We have not yet delivered your grace's return of the reference made to you at the council table, touching the enclosure at the college-

gate, as having but lately received it. In the mean while the scholars, upon St. Matthew's day, at night, between supper and prayer-time, have pulled it all down, every stick, and brought it away into the college to several chambers. Yet upon warning that night given at prayers, that every man should bring into the quadrangle what he had taken away, there was a great pile reared up in the night, which we sent Mr. Arthur word he might fetch away if he would; and he did accordingly.

This insolency, though it much grieved me, I could not prevent; I did publicly upon the reference pray them to be quiet, signifying our hope that we had of a friendly composition; but when they heard that Mr. Arthur fell off, they would no longer forbear.

Concerning the affairs in England, I know your grace hath better intelligence than I. Our translation goeth on in the Psalms, and we are now in the 88th. Mr. Neile King is in Chester. Your grace will pardon this scribbling. And so I commit you to God, desiring to be remembered in your prayers; and resting,

Your Grace's in all duty,

W. BEDELL.

Trinity Coll. March 5.
1628.

LETTER CXLIII.

THE ARCHBISHOP OF ARMAGH TO SIR ROBERT COTTON.

Dear Sir,

I know not who should begin first, you to accuse me, or I to challenge you, for the neglect of writing one to another this long space of time. The best way, I think, for both of us, were to be said by the post: "hanc veniam petimusque damusque vicissim."

Although I must ingenuously confess against myself, that the fault lieth far more on my side; who have added to my silence the detaining of your books from you a far longer time than good manners would well permit. For which fault yet I hope to make some kind of expiation; by sending you shortly, together with your own, my ancient copy of the Samaritan Pentateuch, which I have long since destined unto that library of yours, to which I have been beholden for so many good things no where else to be found. I shall (God willing) ere long finish my collation of it with the Hebrew text, and then hang it up, ut votivam tabulam, at that sacrarium of yours.

I meant to have written unto you by Mr. James Ware, one of his Majesty's auditors here; an industrious searcher of the antiquities of this country; whom I doubt not but you will add encouragement unto, to go on in the prosecution of that generous study. But he having departed from hence before I could write, I now send unto you by this noble knight, who is eldest son to the lord viscount Netterville here, and hath married the daughter of your lord treasurer there. He is desirous by this means to be made known unto you: and I know he will be somewhat the

better welcome, because he cometh from him, who evermore resteth

Totus tuus,

JA. ARMACHANUS.

Drogheda, March 22.
1628.

I pray you forget not my heartiest salutations to my good lady and your worthy son.

LETTER CXLIV.

SIR HENRY BOURGCHIER TO THE ARCHBISHOP OF ARMAGH.

Most Reverend in Christ, my very good Lord,

I must first desire your grace's pardon for my long silence, and that you will be pleased to believe that it proceeded not from any neglect of him whom I have so long and so much honoured. I presume your grace continually receiveth advertisement of what passeth here from abler pens than mine, and therefore my pains in that may well be spared. Among the rest, you cannot be ignorant of the close imprisonment of your grace's friend and servant, Mr. Selden, for some offence given, or rather taken, at his carriage and deportment in parliament. Here is lately deceased the earl of Marleburgh; I was often with him about his Irish collections, and was so happy in the pursuit of them, that I received from him the greatest part of them, not many days before his death. Also the earl of Westmoreland is lately dead; and my ancient friend and kinsman, the earl of Totnes, deprived of his sight, and not like to live many days: if his library will be sold, I will strain myself to buy it wholly, for it is a very select one. But howsoever, I will not miss (God willing) his Irish books and papers. Mr. Selden's Titles of honour is ready to come forth here, and his De Diis Syris at Leyden, both well enlarged; I wish he were so too, that his friends who much love him might enjoy him. Sir Robert Cotton doth add to his inestimable library. Mr. Thomas Allen hath been lately bountiful to it; he is now in London, and also Mr. Brigges. If I should only enumerate those who make inquiry of your grace's health,

their names would fill a letter. Mr. Brigges's book of logarithms is finished by a Dutchman, and printed again in Holland.

Mr. Brigges tells me that Kepler is living, and confesses his mistake in the advertisement of his death, by being deceived in the similitude of his name with one D. Kapper, who died in that manner as he related. But it appears sufficiently, by his long-promised Tabulæ Rodolphiæ, which now at last are come forth; but they answer not the expectation which he had raised of them.

Dr. Bainbridge is well at Oxford; Dr. Sutcleffe is lately deceased.

Yesterday at Newgate sessions, Fa. Muskett, your grace's old acquaintance, was arraigned, and two other priests, and one of them an Irishman: they were all found guilty of treason, and had judgment accordingly. There were an hundred recusants presented at the same time. It is said that a declaration shall come forth concerning the Arminian doctrine, done by those divines who were at the synod of Dort.

L. Wadding, our countryman, hath published a second tome of his Annales fratrum minorum.

The Jesuit's Reply to your grace is not to be gotten here; those that came into England were seized, and for ought I can hear, they lie still in the custom-house: that which I used, was borrowed for me by a friend of the author himself, half a year since, he being then here in London, and going by the name of Morgan.

Since the dissolution of the parliament, there is a strange sudden decay of trade, and consequently of the customs; God grant there follow no inconvenience in the commonwealth.

The French and Dunkerkers are very bold upon the coast of England, and I hear of no means used to repress them.

It is said that our deputy shall be presently removed; his designed successor, my lord of Danby, is expected from Guernsey: he was employed thither, to furnish that island with munition and other necessaries, when there

was some jealousy of the French, while that army lay hovering about the parts of Picardy and Normandy; but it is now gone for Italy, and is passed the mountains; they have taken some town in Piedmont; the king is there in person. It is now said that matters are accommodated by composition; if not it will prove a bloody war between those two great kings, and the French will put hard for the Duchy of Milan.

I humbly desire to be held in your grace's opinion as one who will ever most willingly approve himself,

Your Grace's very affectionate friend,

And humble servant,

HENRY BOURGCHIER.

London, March 26.
1629.

Sir Robert Cotton desires to have his humble respects presented to your grace.

LETTER CXLV.

MR. ARCHIBALD HAMILTON TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

On Thursday last, I understood by certain intelligence, that my lord of London (whether by the persuasion of Sir Henry Wotton, or others, I know not) earnestly moved his Majesty in Dr. Bedell's behalf, provost of Dublin college, that he might be preferred to the bishoprick of Kilmore, which his Majesty hath granted; and the letter for his consecration is like to be there as soon as this. I am heartily glad of his good preferment, but am somewhat grieved withal that the college hath enjoyed him for so small a time, who was like to make it much happy by his careful government. Some fear there is conceived, that one or other from hence may be put upon the house, who will not, it may be, so truly aim at the religious education of the students; for some one, deeply tainted with the Arminian tenets, putteth in close to be recommended thither by his Majesty, and thinks to prevail by that means. This I thought good to certify, that your grace may give timely warning thereof to the fellows, that they may make a wary and a safe election of some sound scholar and orthodox divine. I will not presume to name any, but I think Mr. Mede might be well thought of, the place being formerly intended for him, and he generally reputed a very able man for such a charge.

The earl of Totness departed this life some ten days since, his corpse is not yet buried: soon after his decease, I went and made inquiry after that press of books and

manuscripts which only concern Ireland, and asked whether he had left them as a legacy to our college, as your lordship heretofore moved him, and as he himself lately promised (to Sir Fra. Annesly and myself) that he would: whatsoever the good man intended, or whatsoever direction he gave, I cannot learn, but the college is not like to get them; for one Sir Thomas Stafford, the reputed son of the said earl, hath got them, and many other things of my lord's into his hands, out of which there will be hard wringing of them. Sir Fran. Annesly and I have earnestly dealt with him, that he would give them to the college, as the earl intended to leave them; and if not, that he would let your lordship have the refusal of them before any other, if they be to be made away; he absolutely refuseth to part with them upon any terms, alleging that he purposeth to erect a library, wherein they, and all other the earl's books, are to be preserved for his everlasting memory. He promiseth withal, that if your grace, or any that your lordship will appoint, hath a mind to exemplify, write out, or collect any thing out of any of the said books and manuscripts, he will most willingly afford your lordship, or them, a free and leisurely use of the same, as to you shall seem fitting; and this was all that we could get from him. If your lordship's letter can be so powerful, it were not amiss to write to himself; for it may be conjectured, for all his fair pretences, that a ready sum of money may make an easy purchase of them.

In my last letter I advertised your lordship how far I had proceeded in the business of Armagh; since which time I have driven it to no further perfection; partly, because I expect to hear your lordship's express pleasure therein; and partly by reason of the lord keeper, and lord Grandison's late sickness, which hath kept them and the rest of the committees from meeting, to make a final determination of their report, that his Majesty's letter may be procured accordingly, for the setting off all things to your lordship's desire. If the report were once made, the letter shall come speedily over, and in a sufficient time to

settle all before the parliament sit, or ean conelude any aets for the restraining of bishops, to set any leases for any longer term than one-and-twenty years. Thus, recommending your lordship to the blessed proteetion of the Almighty, and humbly entreating your lordship to have a vigilant eare for the providing of an able head to the eollege, I humbly take my leave, and remain,

Your Graee's servant,

ARCHIBALD HAMILTON.

Whitehall, April 8.
1629.

LETTER CXLVI.

SIR HENRY BOURGCHIER TO THE ARCHBISHOP OF ARMAGH.

Most Rev. in Christ, my very good Lord,

I received your lordship's letter of the 22d of March, by Sir Jo. Neutervill. I doubt not but your grace hath heard of the Greek library brought from Venice by Mr. Fetherston, which the earl of Pembroke hath bought for the university-library of Oxford; it cost him seven hundred pounds; there are of them two hundred and fifty volumes. Dr. Lindsell, now dean of Litchfield, tells me, that it is a great treasure, far exceeding the catalogue. He likewise tells me, that there are a great number of excellent tracts of the Greek fathers, never yet published; besides divers ancient historians and geographers; and particularly, that there is as much of Chrysostom as will make a volume equal to any of those published by Sir H. Savil. I do not hear of any books brought home by Sir Thomas Roe, besides the ancient Greek Bible which was sent to his Majesty by him, from Cyril the old patriarch sometime of Alexandria, but now of Constantinople. It is that which went among them by tradition, to be written by St. Tecla the martyr and scholar of the apostles; but it is most apparent not to be so ancient by some hundreds of years; and that, as for divers reasons, so especially because there is before the Psalms, a preface of Athanasius. I hear he hath brought home a rare collection of coins and medals.

I now spend my spare time in gathering matter for the story of Henry VIII. which in time, if God spare

me life and health, I intend to publish. And thus, with the tender of my love and service to your grace, I will remain,

Your Grace's very affectionate friend,

And humble servant,

HENRY BOURGCHIER.

Lond. April 13.
1629.

LETTER CXLVII.

THE RIGHT HON. THE LORD FALKLAND, LORD DEPUTY OF IRELAND, TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I have received information, both of the unreverend manner of publishing the late proclamation at Drogheda, and the ill observance of the same since it was published. For the first, that it was done in scornful and contemptuous sort, a drunken soldier being first set up to read it, and then a drunken serjeant of the town, both being made, by too much drink, uncapable of that task, and perhaps purposely put to it, made the same seem like a May-game. And for the latter, that there is yet very little obedience showed thereto by the friars and priests; only that they have shut up the fore-doors of some of their mass-houses; but have as ordinary recourse thither by their private passages, and do as frequently use their superstitious service there, as if there were no command to the contrary; those mass-houses being continued in their former use, though perhaps a little more privately, without any demolishing of their altars, &c.

I expected to have been informed as well of the publishing thereof there, as of the effects it had wrought, from no man before your lordship, both in respect of your profession, and the eminent place you hold in the Church, and of your being a privy counsellor, who was present and assistant in all the consultations about setting it forth, and privy to the resolutions of the board thereupon. But since this is come to my hands from another, I do hereby pray and authorize your lordship, calling to your assist-

ance Mr. Justice Philpot, who is now resident there, to enter into a serious examination of the premises, and to give me a full information of what you find thereof, by the first opportunity. So, desiring to be remembered in your daily prayers, I am,

Your Lordship's very affectionate friend,

FALKLAND.

Dublin Castle,
April 14. 1629.

LETTER CXLVIII.

MR. PHILPOT TO THE ARCHBISHOP OF ARMAGH.

My good Lord,

I have had some conference with my lord deputy about those matters, wherein your grace and I were lately employed; he telleth me, that this day he will advise with the council upon the informations sent by us, and afterwards will take such course therein as shall be thought fit. His lordship insisteth much upon that part of Mr. Sing's information, where he saith, that the titulary bishop of Raphoe, did make a priest at a public mass in an orchard. He saith that the said bishop is as dangerous a fellow here in Ireland, as Smith is in England; and that he hath good bonds upon him, and would be glad of this occasion to call him in; and therefore I pray your grace, to wish Mr. Sing to be ready to make good his accusation, for the said bishop is bound not to exercise ecclesiastical jurisdiction. I told my lord deputy how careful you were to see him before his going from hence; and that your grace intended to make a journey of purpose hither, having now no other business here. He told me, that if your grace had any such purpose, that you need not make any great haste, for he hoped to have time enough, before his going, to make some good progress in the business begun, concerning the Jesuits and their houses, &c. and that he had not his summons yet to go away, which could not come till the wind turned; and if it came then, he said, he would stay ten days after at the least; in which your grace may have notice time enough to perform your desire. I told my lord that your

grace was somewhat troubled at his letter; for which he was sorry, and blamed his secretary, protesting he did not intend to give your grace any cause of discontent. His lordship told me, that the news of Mantua is true, which is relieved, and the French king returned: but there is no certainty, but a common report, of any peace concluded with France. I shall be ready, upon all occasions, to do your lordship any acceptable service; and will for ever remain,

Your Grace's faithful servant,

JO. PHILPOT.

Dublin, April 27.
1629.

LETTER CXLIX.

THE LORD DEPUTY, &c. TO THE ARCHBISHOP OF ARMAGH.

After our right hearty commendations to your Lordship,

By your letters of the 6th instant, which we the lord deputy thought fit to communicate to the council, we perceive, and do well approve the care and pains you have taken, as well in searching out the truth of the matter, concerning the titulary bishop of Raphoe, as in endeavouring to inform yourself of the proprietors and possessors of the popish conventual houses in that town.

Touching the titulary bishop, we rest satisfied by your lordship's said letters, that at that time he did no public act, nor gave orders to any: but as yet remain unsatisfied whether there were any great assembly of people at that meeting; and what persons of note were among them, wherein we desire to receive further satisfaction from your lordship.

As to their conventual houses, we have given his Majesty's attorney-general a copy of the paper enclosed in your letters to us, and gave him direction to put up informations in his Majesty's court of exchequer, against the proprietors and possessors of those houses, that thereby way may be made to such further course of proceeding as the several cases shall require. And this being all for the present, we bid your lordship very heartily farewell. From his Majesty's Castle of Dublin, May 15. 1629.

Your Lordship's very loving friends,

H. FALKLAND.

A. LOFTUS CANC.

ANTH. MIDENSIS. HEN. DOCWRA.

W. PARSONS. TYRINGHAM.

LETTER CL.

THE RIGHT REV. WILLIAM LAUD, BISHOP OF LONDON, TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

I am glad Mr. Bedell's preferment gives your grace such contentment. Your former letter came safe to my hands, so did your second. I see nothing is so well done, but exceptions can fret it: for I hear that which I looked not for concerning Mr. Bedell's preferment, whose name was never put to the king, till both the other competitors were refused by his Majesty as too young.

Ardagh is not forgotten in the letter; for since, upon receipt of your lordship's last letters, I spake with Sir Henry Holcroft about it.

Besides those of your lordship's, I have received letters from Mr. Bedell, and from the fellows, about their freedom of election of a provost. My lord, his Majesty would fain have a man to go on where Mr. Bedell leaves. I am engaged for none. I heartily love freedoms granted by charter, and would have them maintained. If they will return which are come hither, and all agree, or a major part, upon a worthy man that will serve God and the king, I will give them all the assistance I can to keep their privilege whole.

The king likes wondrous well of the Irish lecture begun by Mr. Bedell, and the course of sending such young men as your grace mentions. I hope, before our committee for the establishment of Ireland end, I shall find a time to think of the remedy your lordship proposes

about scandalous ministers; in which, or any other service, I shall not be wanting. For the particulars concerning Clark, I have your enclosed; and if he stir any thing while I am present, you shall be sure I will do you right.

Now, my lord, I have answered all your letter, save about the archbishop of Cashel's for the old dean. I have done all I am able for that reverend and well deserving gentleman; but the king's Majesty hath been possessed another way; and it seems upon like removes, hereafter will move more than one. And at this time he will give Cashel to my lord of Clogher, if he will take it, and so go on with another to succeed him, of whom he is likewise resolved: and who shall be Cashel's if my lord of Clogher refuse.

There is nothing which the dean of Cashel can have at this time, unless he will, with a good commendam, be content to take Kilfenora. To which, though I do not persuade, yet I would receive his answer: and I add, it will be a step for him to a better. As for Betts, the lord elect that was, he hath lapsed it by not proceeding to consecration.

I must now humbly entreat your grace to send me the names and values of all the bishopricks and deaneries in Ireland. And what bishoprics are joined to others, that I may be the better able to serve that church, being as yet one of the committee. And I pray excuse my not writing to Mr. Bedell, for in truth I have not leisure. So I leave you to the grace of God, and rest,

Your Grace's

Very loving brother,

GUIL. LONDON.

June 16, 1629.

LETTER CLI.

THE RIGHT REV. W. LAUD, BISHOP OF LONDON, TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

The two fellows of the college of Dublin which are attendant here about the freedom of their election, were commanded by his Majesty to send to the college there, and to know whom they would pitch upon for their governor. And his Majesty was content, upon the reasons given by me, and the petition of the fellows, to leave them to freedom, so they did choose such a man as would be serviceable to the Church and him. Upon this, after some time, they delivered to the king, that they would choose, or had chosen Dr. Ussher, a man of your grace's name and kindred: his Majesty thereupon referred them to the secretary, the lord viscount Dorchester, and myself, to inform ourselves of his worth and fitness. My lord proposed that they should think of another man that was known unto us, that we might the better deliver our judgments to the king. I was very sensible of your lordship's name in him, and remembered what you had written to me in a former letter concerning him, and thereupon prevailed with his Majesty that I might write these letters to you, which are to let your grace understand that his Majesty put so great confidence in your integrity and readiness to do him service, that he hath referred this business to the uprightness of your judgment, and will exercise his power accordingly. For thus he hath commanded me to write; that your grace should presently, upon re-

ceipt of these letters write back to me what your knowledge and judgment is of the worth and fitness of Dr. Ussher for this place, setting all kindred and affection aside: and upon that certificate of yours the king will leave them to all freedom of their choice, or confirm it if it be made. So, wishing your lordship all health and happiness, I leave you to the grace of God, and shall ever rest,

Your Grace's very loving friend,

And brother,

GUIL. LONDON.

London House,
June 25. 1629.

LETTER CLII.

MR. BAINBRIDGE TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

This bearer's unexpected departure hath prevented my desire to discharge some part of those many obligations, wherein I am bound unto your grace; but assuring myself that your grace will a little longer suspend your censure, I am bold to mediate for another. Whereas our Turkey merchants, trading at Aleppo, being now destitute of a minister, have referred the choice of one unto yourself; may it please you to understand, that there is one Mr. Johnson, a fellow of Magdalen College, who hath spent some years in the oriental languages, and being desirous to improve his knowledge therein, is content to adventure himself in the voyage; he would take the pains to preach once a week, but not oftener; being desirous to spend the rest of his time in perfecting his languages, and making such other observations as may tend to the advancement of learning. If your grace upon these terms please to recommend him to the merchants, I dare engage my credit for his civil and sober behaviour, and his best endeavours to do your grace all respective service. I do not commend an indigent fellow, enforced to run a desperate hazard of his fortunes, but a learned gentleman of fair hopes, and presently well furnished with all things needful to a scholar.

I suppose that Fetherstone did send you a catalogue of Barroccius his Greek manuscripts; they be now prisoners in our public library, by the gift of our chancellor, and with them some few more given by Sir Tho. Roe, amongst

which there is (as I take it) a fair copy in Arabic of the Apostles' canons. If there be any thing in these manuscripts which may give you content, I shall (with my hearty prayers for your good health) endeavour to approve myself

Your Grace's

Most affectionate servant,

JOHN BAINBRIDGE.

Oxon, July 20.
1629.

LETTER CLIII.

THE ARCHBISHOP OF ARMAGH TO THE RIGHT REVEREND WILLIAM LAUD, BISHOP OF LONDON.

My very good Lord,

Your letters of the 25th of June I received the 8th day of August, wherein I found contained a large testimony, as well of your special care of the welfare of our poor college, as of your tender respect unto my name and credit; for which I must acknowledge myself to stand ever bound to perform all faithful service unto your lordship.

I have hereupon written unto the fellows of the house, that in making their election they should follow their consciences according to their oaths, without any by-respects whatsoever. Dr. Ussher is indeed my cousin-german; but withal the son of that father at whose instance, charge and travel, the charter of the foundation of the college was first obtained from queen Elizabeth, which peradventure may make him somewhat the more to be respected by that society. To his learning, honesty, and conformity unto the discipline of our Church, no man, I suppose, will take exception. And of his ability in government he hath given some proof already while he was vice-provost in that house; where his care in preventing the renewing of the leases at that time was such, that thereby we have been now enabled so to order the matter that within these six years the college rents shall be advanced well-nigh to the double value of that they have been. Whereunto I will add thus much more, that I know he sincerely intendeth the good of his country, meaneth to go on where

Dr. Bedell hath left, and in his proceedings will order himself wholly according as your lordship shall be pleased to direct him. Which if it may prove an inducement to move his Majesty to confirm his election, I shall hold myself strongly engaged thereby to have a special eye to the government of that college: seeing the miscarriage of any thing therein cannot but in some sort reflect upon myself; who would rather lose my life than not answer the trust reposed in me by my sovereign. In obedience unto whose sacred directions, and discharge of the care committed unto me by his letters of the 7th of November last, (the copy whereof I send herewith) I humbly make bold to represent this also unto your lordship's consideration, whether, if the lord bishop of Clogher shall be removed unto the archbishoprick of Cashel, the dean of Raphoe may not be thought upon to succeed him in Clogher, as being a very well deserving man, and one toward whom his Majesty hath very gracious intentions. But of him I shall need deliver no more than what is contained in the enclosed testimonial, sent by my predecessor unto king James of blessed memory. And so with remembrance of my service unto your lordship, I rest,

Your Lordship's in all Christian

Duty ready to be commanded,

J. ARMAC.

Armagh, August 10th,
1629.

LETTER CLIV.

REV. VIRO D. LUDOVICO DE DIEU ORIENTALIUM LINGUARUM IN ACADEMIA LEYDENSI PROFESSORI EXIMIO.

Si ab Academia is abfuerit, tradantur literæ istæ vel Danieli Heinsio, vel Gerardo Joh. Vossio resignandæ.

Quod ita compellem te familiariter, homo quem tu ne de facie quidem nosti, non est quod adeo mireris, vir eruditissime. Ex Apocalypsi enim tua Syro-Latina (quam cum MS°. meo codice diligenter contuli) et Hebræo-Chaldaicis institutionibus, ita mihi visus sum habere te cognitum: ut participare me tecum, et thesauros ex oriente advectos primo quoque tempore communicare pene gestiam: interim, ecce tibi Samaritanorum illud Pentateuchum, in quo comparando Christianæ pietatis homines paulo negligentiores hactenus fuisse, conquestus est olim magnus vester Scaliger[a]. Cujus voto aliqua certe ex parte fuerit satisfactum, si ex academia cujus ille, dum vixit, ingens fuit ornamentum, primum in lucem prodeat tamdiu desideratum venerandæ antiquitatis monumentum. Verum properato hic opus; ne hanc vobis desponsam jam et destinatam laudem, alius prærcptum eat. Neque est quod deterreat libri moles: merum enim Pentateuchum est; idque a punctis vocalibus et accentibus omnibus plane liberum. Ut, cum in promptu vobis sint Samaritani typi a clarissimo Erpenio relicti, nihil obstare videam, quo minus proximis vernalibus nundinis opus absolutum publice edi possit, ac passim divendi. Tu modo operi

[a] Scal. De emend. lib. 7. pag. 627.

manum admovere velis; et ἐργοδιώκτου in te suscipere officium. Ad exemplar ipsum quod attinet; recentius quidem illud est, verum ex antiquioribus satis fideliter expressum. Leviticum a se descriptum annotavit librarius ࠁࠇࠃࠔ ࠂࠌࠃࠉ ࠀࠇࠓ ࠔࠍࠕ ࠕࠔࠏ ࠌࠀࠅࠕ ࠋࠌࠌࠋࠊࠕ ࠁࠍࠉ ࠉࠔࠌ mense Giumadi altero, anni nongentesimi filiorum Ismaelis. Mensis vero ille anni æræ Ismaeliticæ sive Mahummedicæ 900. mensi respondet Martio anni Christianæ nostræ epochæ MCCCCXCV. Geneseos vero librum, qui casu aliquo exciderat, ab alio suppletum fuisse res ipsa loquitur: et quidem ࠁࠔࠍࠕ ࠔࠔࠄ ࠅࠔ' ࠅࠕ' ࠌࠀ' hoc est, בשנת ששה ושמונים ותשע מאות si ego decurtatas illas voces recte interpretor, qui annus Hegiræ 986. in æræ nostræ MDLXXVIII. incurrit.

Ut autem Judæi in describendo libro legis, quo in synagogis suis utuntur, minores suas פרשיות ita Samaritani sectiones (illis ut plurimum respondentes) quos קצים appellant, curiose observant; propria nota appositа unamquamque terminantes, et interjecto insuper spatio a proxime insequente discludentes. Quin et numerum earum ad uniuscujusque libri calcem recensent: 250. Geneseos, Exodi 200. Levitici 134. vel 135. Numerorum 118. et 160. Deuteronomii. Harum igitur distinctionem uti in editione negligi nollem: ita quo commodius textus Samaritani cum Judaico collatio possit institui, tum capitum (quibus vulgo utimur) ad marginem, tum versiculorum intra contextum, numerum adjiciendum existimarem: eo modo, quo in primis partibus libri Geneseos a nobis factum vides et quidem versiculorum nostrorum numerum constanter retinendum judicarem, etiam iis in locis (nam et ejusmodi aliquando occurrunt) in quibus a Samaritis ordo est immutatus. Ubi vero integræ periodi ab iisdem ad sacrum contextum sunt adjectæ (ut in XI. capite Geneseos, verbi gratia, et post XXX. capitis 36. versiculum, et in libro Exodi frequentissime) ciphram 0 præfigimus.

Habeo et præfationem paratam, in qua, inter alia, qui factum ut solos Mosis libros Samaritani receperint, rationem explico; quo tempore, et quo authore facta sit hæc

primigenii contextus interpolatio, ostendo, authoresque veteres, Eusebium, Diodorum Tarsensem, Hieronymum, Cyrillum, Anesperum, Georgium Syncellum, et alios qui illius testimoniis sunt usi, commemoro. Eam si editione dignam censebis accipies, quam primum quid illic acturi sitis resciero. Est apud nos Dublinii Petrus quidam Wiboræus, cujus in mercaturis faciendis opera utuntur Middleburgensium vestrorum negotiatorum nonnulli: est et Londini Franciscus Burnetus, qui in vico, quem Lombardicum vocant, habet domicilium, ad insigne Aurei Velleris, horum uter literas tuas recte ad me curabit deferendas. Vale, vir doctissime; V. V. Cl. Danieli Heinsio ac Gerardo Joh. Vossio (quos ego ambos, ob interiores illas et reconditas in quibus præter cæteras excellunt literas, unice diligo) salutem meis verbis dicito.

Tuus ex animo

J. USSERIUS, ARMACHANUS.

Pontanæ in Hibernia,
Kalendis Octobris
an. MDCXXIX.

LETTER CLV.

SIR H. BOURGCHIER TO THE ARCHBISHOP OF ARMAGH.

Most Rev. in Christ, my very good Lord,

My last letter, sent by Mr. Ja. Ware, I presume is come to your grace's hands long before this time. I have the happiness to hear of your grace sometimes by Mr. Burnet, which is a great comfort unto me; especially when I heard of your health and ability to perform so great a journey, in your late visitation of your province, of which I shall ever wish the continuance. I am very sorry that it is my ill fortune, so often to advertise your grace of the misfortune of your friends here. Sir Robert Cotton hath been lately committed to the custody of the bishop of Ely, and often strictly examined concerning the publication of a project, tending to the oppression of the commonwealth, and with him were restrained in several places the earls of Bedford, Somerset, and Clare, and some others: after ten or twelve days close imprisonment, and several examinations, they were all enlarged; and an information exhibited against them in the star-chamber, to which they are now to answer. Mr. Selden is also made a party to this information; he is still a prisoner in the tower, but enjoyeth now the liberty of the prison. At my last being with him, he desired me to present his service to your grace; he would have done it himself, if he might with safety. Here hath been a good while with us Ger. Jo. Vossius, of Leyden, a man well known to your grace by his books, and now to me de facie; and which is more, with whom I have contracted familiarity and friendship: he told me that your grace was well known to him both by your Latin

book, which he had diligently read, and by the report of divers learned men; and when he understood by me, how much you esteemed and loved him, he desired me to return his humble thanks, with desire that you would employ his service in whatsoever he is able to perform. His Majesty has conferred on him the prebend of Canterbury, which lately was Dr. Chapman's. He is now settling himself in it; he saith, he hath received a late advertisement of the death of Bertius, who overlived his own credit and reputation. Mr. Selden's Titles of Honour hath long slept under the press, by reason of his long close imprisonment; but now he tells me it shall go forward; and he thinks within two months it will come abroad. The war in Italy is like to proceed; the French king raiseth a great army for that expedition. Here was a report that the states had taken Gulick, but it holds not a certain truth. One thing I must not overpass, and that a strange and monstrous accident lately happened here in England. One Dorington (a younger son of Sir William Dorington, of Hampshire, and grandchild to that Dorington who brake his neck from St. Sepulchre's steeple in London) being reprehended for some disorderly courses by his mother, drew his sword, and ran her twice through, and afterwards, she being dead, gave her many wounds, and had slain his sister at the same time, had he not been prevented. I presume your grace hath heard of the death of Dr. Tho. James: his nephew, Mr. Richard James, is fallen into some trouble, by reason of his familiarity and inwardness with Sir Robert Cotton. I suppose you have the last catalogue of Francfort, which hath nothing of note. But I fear I have been over troublesome to your grace's more serious and weighty employments; wherefore, with the remembrance of my love and service, I will ever remain

Your Grace's most affectionate friend,

And humble servant,

HENRY BOURGCHIER.

London, December
the 4th, 1629.

LETTER CLVI.

THE RIGHT REV. WILLIAM LAUD, BISHOP OF LONDON, TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

I have received two or three letters from you since I writ you any answer. I hope your grace is not of opinion that it is either idleness or neglect which have made me silent; for the plain truth is, I fell into a fierce burning fever August the 14th, which held me above three weeks. It was so fierce that my physicians, as well as my friends, gave me for dead, and it is a piece of a miracle that I live. I have not yet recovered my wonted strength, and God knows when I shall; yet since I was able to go to the court, though not to wait there, I have done as much business as I could, and I think as your grace hath desired of me, for the Church of Ireland, as your lordship will see by this brief account following.

And first, my lord, I have obtained of his Majesty the new incorporating of the dean and chapter of Derry, and I think the dean is returned. At the same time the king was pleased to give order for confirming the election of Dr. Ussher to be governor of the college in Dublin. Thirdly, upon the refusal of my lord of Clogher, his Majesty gave, in the time of my sickness, the archbishoprick of Cashel to the bishop of Killalla, and the bishoprick of Killalla to the dean of Raphoe. And whereas your grace, in the close of one of your letters, did acquaint me that there was a fear, lest some cunning would be used to beg or buy some patronages out of the king's hands; I moved

his Majesty about that likewise, and he made me a gracious promise that he would part with none of them.

And now, my lord, I give your lordship thanks for the catalogue of the bishopricks of Ireland, which I heartily desire your grace to perfect, as occasion may be offered you. And for the last business, as I remember, concerning the table of tithing in Ulster, I have carefully looked it over; but by reason I have no experience of those parts, I cannot judge clearly of the business; but I am taking the best care I can about it, and when I have done, I will do my best with his Majesty for confirmation, and leave Mr. Hyegate to report the particulars to your grace.

I have observed that Kilfenora is no fertile ground, it is let lie so long fallow. Hereupon I have adventured to move his Majesty, that some one or two good benefices, lying not too far off, or any other church-preferment without cure, so it be not a deanery, may be not for this time only, but for ever annexed to that bishoprick. The care of managing that business he refers to your grace, and such good counsel in the law as you shall call to your assistance. And I pray your grace think of it seriously and speedily; and though I doubt you will find nothing actually void to annex unto it, yet if that act be but once past, the hope of that which is annexed will make some worthy man venture upon that pastoral charge; and so soon as you are resolved what to do, I pray send me word, that so I may acquaint his Majesty with it, and get power for you to do the work. These are all the particulars that for the present I can recall out of your letters, sent unto me in the time of my sickness. So with my hearty prayers for your health and happiness, and that you may never be parched in such a fire as I have been, I leave you to the grace of God, and rest,

Your Grace's loving poor friend,

And brother,

GUIL. LONDON.

London-house,
Dec. 7. 1629.

LETTER CLVII.

THE RIGHT REV. WILLIAM BEDELL, BISHOP OF KILMORE, TO THE ARCHBISHOP OF ARMAGH.

Right Rev. Father, my honourable good Lord,

I have received your grace's letters concerning Mr. Cook. I do acknowledge all that which your grace writes to be true, concerning his sufficiency and experience to the execution of the ecclesiastical jurisdiction; neither did I forbear to do him right in giving him that testimony, when before the chapter I did declare and show the nullity of his patent. I have heard of my lord of Meath's attempt; and I do believe, that if this patent had due form I could not overthrow it, how unequal soever it be. But failing in the essential parts, besides sundry other defects, I do not think any reasonable creature can adjudge it to be good. I shall more at large certify your grace of the whole matter, and the reasons of my counsel herein. I shall desire herein to be tried by your grace's own judgment, and not by your chancellor's; or, as I think in such a case I ought to be, by the synod of the province. I have resolved to see the end of this matter; and do desire your grace's favour herein, no farther than the equity of the cause, and the good, as far as I can judge, of the Church in a high degree do require. So with my humble service to your grace, I rest,

Your Grace's in all duty,

W. KILMORE.

Kilmore, Dec. 28.
1629.

LETTER CLVIII.

L. ROBINSON TO THE ARCHBISHOP OF ARMAGH.

My honourable and most dear Lord,

My poor prayers to God shall never be wanting for the continuance and increase of your lordship's health, and all true happiness, nor my serviceable and thankful affections for all your noble favours done to me and mine. I forbear to treat with my lord of Kilmore altogether about any of those things which are divulged under his hand, being persuaded his desires were only to do good, and assured himself sees his expectation fail in them; partly by the apology he made for himself amongst his ministers, gathered together in the church of Kilmore, at the inhibiting of Mr. Cook; where he showed much grief, that there were divers scandalous reports raised of him: as that he was a papist, an Arminian, an equivocator, politician, and traveller into Italy; that he bowed his knee at the name of Jesus, pulled down the late bishop's seat, because it was too near the altar, preached in his surplice, &c. There generally he affirmed his education in Christian religion, and his love to the truth; showing the reasons of his travels, and the use of the ceremonies, not to hinder any man's liberty of conscience, nor urge conscience, but as he had voluntarily practised them in England for the good of some others, so here. Some things he denied, and others he showed reasons for, so that he gave us all good satisfaction, and we hope we shall have much comfort in him. Yet, it is true, he sent a strange absolution to an Irish recusant, in a letter (using many good instructions, for the man was sick) in this form: "If you be

content to receive Christ, and believe in him, by the authority which is given to me, I absolve you from all your sins you have confessed to Almighty God, and are truly contrite for, in the name of the Father, Son, and Holy Ghost. Amen." Thus craving pardon for being troublesome to your grace, I take leave, and will ever rejoice to remain,

Your Lordship's poor servant

To be commanded,

LAU. ROBINSON.

Farn. Jan. 18.
1629.

LETTER CLIX.

SIR HENRY BOURGCHIER TO THE ARCHBISHOP OF ARMAGH.

Most Reverend in Christ, and my very good Lord,

I did very lately presume to present my service to your grace by my servant, whom I sent into Ireland; whose return from thence I expect very shortly, and by him to hear at least of your grace's health and welfare, than which no news can be more welcome to me. Your friends here, as many as I know, are all well. Sir Rob. Cotton is not altogether free of his trouble; but he and his friends hope he shall shortly. Mr. Selden is also a prisoner in the King's Bench, but goes abroad when he pleaseth, so that his friends enjoy him often; I hope we shall have his Titles of Honour very shortly. At Paris there is ready to come forth the king of Spain's Bible that was: it will be now in ten volumes, whereas the other was but in eight, and much fairer than the other, as they say that have seen it, which I think can hardly be. Here is little news at this present. The French army is gone into Italy, commanded by the cardinal Richlieu: the Imperialists are so terrified with their coming, that they have raised the siege of Mantua, and drawn themselves into the Duchy of Milan, for the defence thereof. There is a treaty of peace there, and in the Low-countries, of a truce between the king of Spain and the States; and the Spanish ambassador is here about the same business, and ours in Spain: and these several treaties depend so one upon another, that it is thought it will either prove a general peace, or a general war. I wrote to your grace in my former letter, of Mr. Vossius being here in England. Within

these two days I heard from him by Mr. Junius, his brother-in-law, who went over with him. He liked his entertainment so well in England that he hath now a good mind to settle himself here. Concerning our own poor country I can say nothing, only that the business of Phelim Mac Teagh is in question; which I mention the rather, because your grace had your part in it as a commissioner. The king hath sat two days already with the lords, and heard it with great patience and attention. My lord of Falkland, as I hear, hath ended his part; which was, to answer the certificate and report of the commissioners in Ireland, as far as it touched himself. Sir Henry Beating's part is next; when those have done, the other side shall have liberty to reply. I cannot hear any speech of a new deputy; I believe the government will continue as it is, and the rather, because it is a saving way, which these times do easily hearken unto. I have sent your grace, here enclosed, something that hath been lately done concerning the Church of England: I doubt not but your grace hath received it from other hands, but I thought good to adventure it howsoever. I intend (with God's assistance) to be in Ireland about the midst of March at the farthest. If your grace desire any thing from hence, I shall willingly convey it to you; and if they be books, I can do it conveniently, because I carry many of my own. I will desire your grace to esteem me in the number of those who most reverence and honour you, and will ever approve himself,

Your Grace's most affectionate friend,

And humble servant,

HENRY BOURGCHIER.

London, Jan. 21.
1629.

LETTER CLX.

THE RIGHT REVEREND WILLIAM BEDELL, BISHOP OF KILMORE, TO THE ARCHBISHOP OF ARMAGH.

Most Rev. Father, my honourable good Lord,

The report of your grace's indisposition, how sorrowful it was to me the Lord knows; albeit the same was somewhat mitigated by other news of your better estate. In that fluctuation of my mind (perhaps like that of your health) the saying of the apostle served me for an anchor; "That none of us liveth to himself, neither doth any die to himself. For whether we live, we live to the Lord; or whether we die, we die to the Lord. Whether we live therefore, or die, we are the Lord's." Thereupon, from the bottom of my heart commending your estate, and that of his Church here, (which how much it needs you he knows best) to our common Master, though I had written large letters to you, which have lain by me sundry weeks, fearing in your sickness to be troublesome, I thought not to send them, but to attend some other opportunity after your perfect recovery, to send, or perhaps bring them. When I understood by Mr. Dean of his journey, or at least sending an express messenger to you with other letters; putting me also in mind that perhaps it would not be unwelcome to you to hear from me, though you forbore to answer: I yielded to the example and condition; so much the rather, because I remembered myself a debtor to your grace, by my promise of writing to you more fully touching the reasons of my difference with Mr. Cook, and now a suitor in your court at his instance.

And first, I beseech your grace, let it be a matter merely of merriment, that I skirmish a little with your court, touching the inhibition and citation which thence proceeded against me, as you shall perceive by the enclosed recusation. For the thing itself, as I have written, I do submit it wholly to your grace's decision. And to enlarge myself a little, not as to a judge, but a father; to whom, beside the bond of your undeserved love, I am bound also by an oath of God; I will pour out my heart unto you, even without craving pardon of my boldness. It will be perhaps some little diversion of your thoughts from your own infirmity, to understand that you suffer not alone, but you in body, others otherwise, each must bear his cross, and follow the steps of our high Master.

My lord, since it pleased God to call me to this place in this Church, what my intentions have been to the discharge of my duty, he best knows. But I have met with many impediments and discouragements, and chiefly from them of mine own profession in religion. Concerning Mr. Hoil, I acquainted your grace. Sir Ed. Bagshaw, Sir Francis Hamilton, Mr. William Flemming, and divers more, have been, and yet are, pulling from the rights of my church. But all these have been light in respect of the dealing of some others professing me kindness, by whom I have been blazed a papist, an Arminian, a neuter, a politician, an equivocator, a niggardly housekeeper, an usurer; that I bow at the name of Jesus, pray towards the east; would pull down the seat of my predecessor to set up an altar; denied burial in the chancel to one of his daughters; and to make up all, that I compared your grace's preaching to one Mr. Whiskins, Mr. Creighton, and Mr. Baxter's, and preferred them. That you found yourself deceived in me, &c. These things have been reported at Dublin, and some of the best affected of mine own diocese (as hath been told me) induced hereby to bewail with tears the misery of the Church; some of the clergy also, as it was said, looking about how they might remove themselves out of this country. Of all this I heard but little, till Mr. Price coming from Dublin before Christmas to be ordered

deacon, having for his memory set down twelve articles, among a number of points more, required satisfaction of me concerning them. Which I endeavoured to give, both to him and to them of the ministry, that met at our chapter for the examination of Mr. Cook's patent. Omitting all the rest, yet because this venom hath spread itself so far, I cannot but touch the last, touching the preferring others' to your grace's preaching. To which Mr. Price's answer was, as he told me, "I will be quartered if this be true." Thus it was, Mr. Dunsterveil acquainted me with his purpose to preach out of Prov. chap. XX. ver. 6. "But a faithful man who can find?" Where, he said, the doctrine he meant to raise was this, that faith is a rare gift of God. I told him I thought he mistook the meaning of the text, and wished him to choose longer texts, and not to bring his discourses to a word or two of Scripture, but rather to declare those of the Holy Ghost. He said your grace did so. Sometimes, I answered, there might be just cause; but I thought you did not so ordinarily. As for those men, Mr. Whiskins and the rest, I never heard any of them preach to this day. Peradventure their manner is to take larger texts; whereupon the comparison is made, as if I preferred them before you. This slander did not much trouble me; I know your grace will not think me such a fool (if I had no fear of God) to prefer before your excellent gifts, men that I never heard. But look, as the French proverb is, "He that is disposed to kill his dog, tells men that he is mad." And whom men have once wronged, unless the grace of God be the more, they ever hate. Concerning the wrongs which these people have offered me, I shall take another fit time to inform your grace. Where they say your grace doth find yourself deceived in me, I think it may be the truest word they have said yet; for indeed, I do think both you and many more are deceived in me, accounting me to have some honesty, discretion, and grace, more than you will by proof find. But if, as it seems to me, that form hath this meaning, that they pretend to have undeceived you, I hope they are deceived. Yea, I hope they shall be de-

ceived, if by such courses as these they think to unsettle me, and the devil himself also, if he think to dismay me.

"I will go on in the strength of the Lord God, and remember his righteousness, even his alone;" as by that reverend and good father my lord of Canterbury, when I first came over, I was exhorted, and have obtained help of God to do unto this day.

But had I not work enough before, but I must bring Mr. Cook upon my top? one that, for his experience, purse, friends, in a case already adjudged, wherein he is engaged, not only for his profit, but reputation also, will easily no doubt overturn me. How much better to study to be quiet, and do mine own business? or, as I think, Stampitius was wont to bid Luther, go into my study and pray. My lord, all these things came to my mind, and at the first I came with a resolution to take heed to myself; and if I could, to teach others moderation and forbearance by mine own example. But I could not be quiet; nor without pity hear the complaints of those that resorted to me, some of them mine own neighbours and tenants, called into the court, commonly by information of the apparitors, holden there without just cause, and not dismissed without excessive fees, as they exclaimed. Lastly, one Mr. Mayot, a minister of the diocese of Ardagh, made a complaint to me, that he was excommunicated by Mr. Cook; notwithstanding, as I heard also by others, the correction of ministers was excepted out of his patent. Whereupon I desired to see the patent, and to have a copy of it, that I might know how to govern myself. He said, Mr. Ash being then from home, should bring it me at his return: himself went to Dublin to the term. At the first view I saw it was a formless chaos of authority, conferred upon him against all reason and equity. I had not long after occasion to call the chapter together at the time of ordination: I showed the original, being brought forth by Mr. Ash, desired to know if that were the chapter-seal, and these their hands; they acknowledged their hands and seal, and said, they were the less careful in passing it, because they accounted it did rather concern my predecessor than them.

I showed the false Latin, nonsense, injustice of it, prejudice to them, contrariety to itself, and to the king's grant to me. I showed there were in one period above 500. words, and which passed the rest, hanging in the air, without any principal verb. I desired them to consider if the seal hanging to it were the bishop's seal. They acknowledged it was not. Therefore with protestation that I meant no way to call in question the sufficiency of Mr. Cook or his former acts, I did judge the patent to be void, and so declared it, inhibiting Mr. Cook to do any thing by virtue thereof, and them to assist him therein. This is the true history of this business, howsoever Mr. Cook disguises it. I suspended him not absent, et indicta causa. It was his commission which was present, that I viewed, with the chapter, and censured; which if he can make good, he shall have leave, and time, and place enough.

And now to accomplish my promise, to relate to your grace my purpose herein; my lord, I do thus account, that to any work or enterprize, to remove impediments is a great part of the performance: and amongst all the impediments to the work of God amongst us, there is not any one greater than the abuse of ecclesiastical jurisdiction. This is not only the opinion of the most godly, judicious, and learned men that I have known, but the cause of it is plain: the people pierce not into the inward and true reasons of things, they are sensible in the purse. And that religion that makes men that profess it, and shows them to be despisers of the world, and so far from encroaching upon others in matter of base gain, as rather to part with their own, they magnify.

This bred the admiration of the primitive Christians, and after of the monks. Contrary causes must needs produce contrary effects. Wherefore let us preach never so painfully and piously; I say more, let us live never so blamelessly ourselves, so long as the officers in our courts prey upon them, they esteem us no better than publicans and worldlings: and so much the more deservedly, because we are called spiritual men, and call ourselves reformed Christians. And if the honestest and best of our

own protestants be thus scandalized, what may we think of papists, such as are all in a manner that we live among? The time was, when I hoped the Church of Ireland was free from this abuse, at least freer than her sister of England; but I find I am deceived. Whether it be that distance of place, and being further out of the reach of the sceptre of justice, breeds more boldness to offend, or necessarily brings more delay of redress. I have been wont also in Ireland to except one court, (as he doth Plato): but trust me, my lord, I have heard that it is said among great personages here, that my lord primate is a good man, but his court is as corrupt as others; some say worse. And which, I confess to your grace, did not a little terrify me from visiting, till I might see how to do it with fruit; in that of your late visitation they see no profit, but the taking of money.

But to come to Mr. Cook: of all that have exercised jurisdiction in this land these late years, he is the most noted man, and most cried out upon. Insomuch as he hath found from the Irish the nick-name of Pouc. And albeit he came off with credit when he was questioned, and justified himself by the table of fees, (as by a leaden rule any stone may be approved as well-hewed); by that little I have met with since I came hither, I am induced to believe it was not for lack of matter, but there was some other cause of his escaping in that trial. By his pretended commission, and that table of fees, he hath taken in my predecessor's time, and seeks to take in mine for exhibits at visitations, and his charges there above the bishop's procurations; for unions, sequestrations, relaxations, certificates, licences, permutations of penance, sentences (as our court calls them) interlocutory in causes of correction, &c. Such fees as I cannot in my conscience think to be just: and yet he doth it in my name, and tells me I cannot call him into question for it. Alas, my lord! if this be the condition of a bishop, that he stands for a cypher, and only to uphold the wrongs of other men, what do I in this place? am I not bound, by my profession, made to God in your presence, and following your words, "To be gen-

tle and merciful, for Christ's sake, to poor and needy people, and such as be destitute of help?" Can I be excused another day with this, that thus it was ere I came to this place, and that it is not good to be over just? Or sith I am persuaded Mr. Cook's patent is unjust and void, am I not bound to make it so? And to regulate, if I may, this matter of fees, and the rest of the disorders of the jurisdiction, which his Majesty hath betrusted me withal? Your grace saith truly, it is a difficult thing, if not impossible, to overthrow a patent so confirmed; and I know in deliberations, it is one of the most important considerations what we may hope to effect. But how can I tell till I have tried? To be discouraged ere I begin, is it not to consult with flesh and blood? Verily I think so, and therefore must put it to the trial, and leave the success to God. If I obtain the cause, the profit shall be to this poor nation; if not, I shall show my consent to those my reverend brethren that have endeavoured to redress this enormity before me. I shall have the testimony of mine own conscience to have sought to discharge my duty to God and his people. Yea, which is the main, the work of my ministry, and my service to this nation, shall receive furtherance howsoever, rather than any hinderance thereby. And if by the continuance of such oppressions, any thing fall out otherwise than well, I shall have acquitted myself towards his Majesty, and those that have engaged themselves for me. At last I shall have the better reason and juster cause to resign to his Majesty the jurisdiction which I am not permitted to manage. And here I beseech your grace to consider seriously, whether it were not happy for us to be rid of this charge, which not being proper to our calling, nor possibly to be executed without deputies, as subjects us to the ill-conceit of their unjust or indiscreet carriage, and no way furthers our own work? Or if it shall be thought fit to carry this load still, whether we ought not to procure some way to be discharged of the envy of it, and redress the abuse, with the greatest strictness we can devise? For my part, I cannot bethink me of any course fitter for the present, than to keep the courts

myself, and set some good order in them. And to this purpose I have been at Cavan, Granard, and Longford, &c. and do intend to go to the rest, leaving with some of the ministry there a few rules, touching those things that are to be redressed; that if my health do not permit me to be always present, they may know how to proceed in mine absence. I find it to be true that Tully saith, "Justitia mirifica quædam res multitudini videtur;" and certainly to our proper work a great advantage it is, to obtain a good opinion of those we are to deal with. But besides this, there fall out occasions to speak of God and his presence, of the religion of a witness, the danger of an oath, the purity of marriage, the preciousness of a good name, repairing of churches, and the like. Penance itself may be enjoined, and penitents reconciled, with some profit to others besides themselves. Wherefore, albeit Mr. Cook were the justest chancellor in this kingdom, I would think it fit for me, as things now stand, to sit in these courts; and sith I cannot be heard in the pulpits to preach as I may in them (although innocency and justice is also a real kind of preaching) I have showed your grace my intentions in this matter. Now should I require your direction in many things, if I were present with you. But for the present it may please you to understand, that at Granard, one Mr. Nugent, a nephew as I take it to my lord of Westmeath, delivered his letter to Mr. Aske, which he delivered me in open court, requiring that his tenants might not be troubled for christenings, marriages, or funerals, so they pay the minister his due. This referred to a letter of my lord Chancellor's to the like purpose, which yet was not delivered till the court was risen. I answered generally, that none of my lord's tenants, or others, should be wronged. The like motion was made at Longford by two or three of the Farrells, and Mr. Fagarah in Ross; to whom I gave the like answer; and added, that I would be strict in requiring them to bring their children to be baptized, and marriages to be solemnized likewise with us, sith they acknowledge these to be lawful and true; so as it was but wilfulness if any forbear.

Here I desire your grace to direct me; for to give way that they should not be so much as called in question, seems to further the schism they labour to make. To lay any pecuniary mulct upon them, as the value of a license for marriage, three or four shillings for christening, I know not by what law it can be done. To excommunicate them for not appearing or obeying, they being already none of our body, and a multitude, it is to no profit, nay rather makes the exacerbation worse.

Many things more I have to confer with your grace about, which I hope to do coram; as about the re-edifying of churches, or employing the mass-houses (which now the state inquires of), about books, testaments, and the common-prayer book; which being to be reprinted, would perhaps be in some things bettered: but specially about men to use them, and means to maintain them, now that our English have engrossed their living: about the printing the Psalter, which I have caused to be more diligently surveyed by Mr. James Nangle, who adviseth not to meddle with the verse, but set forth only the prose, which he hath begun to write out fair to the press. Mr. Mortagh King I have not heard of a long time, I hope he goeth on in the historical books of the Old Testament. Mr. Crian was with me about a fortnight after I came to Kilmore, since I heard not of him. Of all these things, if by the will of God I may make a journey over to you, we shall speak at full.

As I was closing up these, this morning, there is a complaint brought me from Ardagh, that where in a cause matrimonial, in the court at Longford, a woman had proceeded thus far, as after contestation, the husband was enjoined to appear the next court to receive a libel; one Shane-Oge in Ingarney, the popish vicar-general of Ardagh, had excommunicated her; and she was by one Hubart in Calril, a popish priest, upon Sunday last, put out of the church, and denounced excommunicate. Herein, whether it were more fit to proceed against the vicar and priest, by virtue of the last letters from the council; or complain to them, I shall attend your grace's

advice. And now for very shame, ceasing to be troublesome, I do recommend your grace to the protection of our merciful Father, and rest,

Your Grace's in all duty,

WILL. KILMORE AND ARDAGHEN.

Kilmore, Feb. 15.
1629.

LETTER CLXI.

THE ARCHBISHOP OF ARMAGH TO THE BISHOP OF KILMORE.

Salutem in Christo Jesu.

I THANK your Lordship for the great pains you have taken in writing so large a letter unto me; and especially for putting me in mind of that comfortable place of the apostle, which you mention in the beginning thereof. But as for the matter of merriment, as you call it, contained in your enclosed recusation, I confess my ignorance to have been such, that I understand not where the jest lay: yet when I showed it to those that had better skill in the law than myself, I saw that they did heartily laugh at it: whose reasons I had no list to examine, but referred the scanning thereof to the judex ad quem, to whom the cognizance of this matter now properly belongeth.

Most of the slanders wherewith you were so much troubled, I never heard of till you now mentioned them yourself; only the course which you took with the papists was generally cried out against: neither do I remember, in all my life, that any thing was done here by any of ours, at which the professors of the Gospel did take more offence, or by which the adversaries were more confirmed in their superstitions and idolatry. Whereas I could wish, that you had advised with your brethren, before you would adventure to pull down that which they have been so long a building; so I may boldly aver, that they have abused grossly both of us, who reported unto you, that I should give out, that I found myself deceived in you. What you did, I know was done out of a good intention, but I was

assured that your project would be so quickly refuted with the present success and event, that there would be no need that your friends should advise you to desist from building such castles in the air. Of Mr. Whiskins, Mr. Creighton, and Mr. Baxter's preaching, I heard not a word till now. Would God that all the Lord's people might prophesy, and there might be thousands of his faithful servants that might go beyond me in doing our Master's work: the spirit that is in me, I trust, shall never lust after such envy.

For your judging of Mr. Cook's patent to be void, and so judicially declaring it, I wish you would not be too forward in standing upon that point. To pronounce in a judicial manner of the validity or invalidity of a patent, is no office of the ecclesiastical, but of the civil magistrate; and for the one to intromit himself into the judicature of that which appertaineth to another, you know draweth to a premunire.

Complaints I know will be made against my court, and your court, and every court wherein vice shall be punished, and that not by delinquents alone, but also by their landlords, be they protestants or others, who in this country care not how their tenants live, so they pay them their rents. I learned of old in Æschylus, Κατ' ἀρχῆς φιλαίτιος λεώς, and if they that be in the like authority, will be ready to receive such accusations against their brethren, every one will judge that there is less cause why they should be pitied, when they are served so themselves. The way to help this is not to take away the jurisdiction of the chancellors, and to put it into the bishops' hands alone. All bishops are not like my lord of Kilmore.

I know a bishop in this land, who exerciseth the jurisdiction himself; and I dare boldly say, that there is more injustice and oppression to be found in him alone, than in all the chancellors in the whole kingdom put together; and though I do not justify the taking of fees without good ground, yet I may truly say, of a great part of mine own, and of many other bishops' dioceses, that if men

stood not more in fear of the fees of the court, than of standing in a white sheet, we should have here among us another Sodom and Gomorrah.

Your course of taking pains in keeping courts yourself, I will commend, so that you condemn not them that think they have reason why they should do otherwise. As for myself, mecum habito, and am not ignorant, quam sit mihi curta supellex. My chancellor is better skilled in the law than I am, and far better able to manage matters of that kind; suam quisque norit artem, runneth still in my mind; and how easy a matter it is for a bishop that is ignorant in the law, to do wrong unto others, and run himself into a premunire; and where wrong is done, I know right may more easily be had against a chancellor than against a bishop. If my chancellor doth wrong, the star-chamber lieth open, where I will be the man that will cast the first stone at him myself, as I did for the removing and censuring of him whom I found at my first coming into the diocese of Meath.

And as for my late visiting of your dioceses, your lordship need not a whit be terrified therewith. It is not to be expected that an archbishop passing through a whole province upon a sudden, should be able to perform that which a bishop may do by leisure, in his every year's visitation: neither may the archbishop meddle with the reformation of any thing but what is presented; if any such presentation were made, and reformation of the abuse neglected, there is cause to complain of the visitation.

But as for the taking of money, your lordship will find, that when you come next to visit yourself, there will be great odds betwixt the sum that ought to be paid unto you, and that which was delivered unto me; and yet if your clergy can get but half so much for their money from you, as they did from me, they may say, you were the best bishop that ever came among them.

When the clergy of the diocese of Ardagh was betrayed into the hands of their adversaries, (a quibus minime omnium oportuerat) and like to be so overborne, that many of them could scarce have a bit of bread left them

to put in their mouths; I stood then in the gap, and opposed myself for them against the whole country, and stayed that plague.

In the other diocese of Kilmore, when complaint was made against the clergy by that knave, whom, they say, your lordship did absolve, I took him in hand, and if the clergy had not failed in the prosecution, would have bound him fast enough, without asking any question for conscience sake, whether he were of our communion or no. And whereas they held their means, as it were, by courtesy from the state, I took the pains myself to make up the table of all their tithes and duties; and at this very instant am working in England to have it firmly established unto them by his Majesty's authority. And yet the sums of money which they paid me, were not so great, but that I could make a shift to spend it in defraying the charges of the very journey. I am a fool, I know, in thus commending, or defending rather, myself; but consider who constrained me.

The writings which you sent me, I had long before from the same hand which sent them unto you: I should be glad to hear your judgment of them, and would be glad also to go on in further answering of the remain of your letter, but that I am quite tired; and what I have written, I fear will not be so pleasing unto you. What resteth, I partly refer to Mr. Dean's relation, and partly to our conference when we shall next meet, where many things may be more fitly delivered by word of mouth, than committed to a letter. In the mean time I commend you to the blessing of our good God, and ever rest,

Your most assured loving friend, and brother,
(notwithstanding any unkind passages which may have slipped from me in this letter)

JA. ARMACHANUS.

Drogheda, Feb. 23.
1629.

LETTER CLXII.

THE RIGHT REV. WILLIAM LAUD, BISHOP OF LONDON, TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

I thank your grace heartily for your letters, especially for the preface of this your last. It is true, my lord, God hath restored me, even from death itself, for I think no man was farther gone and escaped. And your grace doth very Christian-like put me in mind that God having renewed my lease, I should pay him an income of some service to his Church; which I hope, in the strength of his grace, I shall ever be willing, and sometime able to perform. I have not yet recovered the great weakness into which my sickness cast me, but, I hope, when the spring is come forward, my strength will increase, and enable me to service.

In the mean time, my lord, as weak as I have been, I have begun to pay my fine; but what the sum comes to, God knows, is very little. Your table of the tithes of Ulster and the business concerning the impropriations, are both past; and concerning both, I leave myself to Mr. Hygat's report.

As touching the deanery of Armagh, I am glad to hear that any place of preferment in that kingdom hath so good means of subsistence without tithes. But I must needs acquaint your grace, that neither my lord of Winchester, that now is, nor Dr. Lindsell, did ever acquaint me with your grace's purpose, of drawing Johannes Gerardus Vossius into those parts; had I known it in time, the business might have been easier than now it will be.

For, first, upon an attempt made by the lord Brook to bring Vossius into England, to be a reader in Cambridge, the States allowed him better maintenance, and were unwilling to have him come; and himself was not very willing, in regard of his wife, and many children, being loath to bring them from their kindred and friends into a strange place. And if he were unwilling upon these grounds to come into England, I doubt whether he will venture to Ireland or no.

But, secondly, my lord; since this, my lord duke in his life-time procured him of his Majesty the reversion of a prebend in Canterbury, which is since fallen; and Vossius came over into England in the time of my infirmity, and was installed, and I was glad I had the happiness to see him. After he had seen both the universities, he returned home again, and within these two days I received a letter from him of the safety of his return thither. The church of Canterbury, notwithstanding his absence, allow him an hundred pounds a year, as they formerly did to Mr. Casaubon. Now, I think, the prebend of Canterbury (would he have been priest, and resided upon it) would have been as much to him as the deanery of Armagh. But howsoever, my lord, the king having given him that preferment already, will hardly be brought to give him another, especially considering what I could write unto you, were it fit. Nevertheless, out of my love to the work you mention, if you can prevail with Vossius to be willing, and that it may appear the deanery of Armagh will be of sufficient means for him and his numerous family, if your grace then certify me of it, I will venture to speak, and do such offices as shall be fit.

And now, my lord, for your own business, Mr. Archibald Hamilton, who it seems, by your grace's letters, is your agent here, hath not as yet been with me; but whensoever he shall come, he shall be very welcome; and I hope your grace knows, I will be very ready to do that Church and you the best service I can. As I had written thus far, Mr. Hamilton came to me; so that now I shall inform myself, as well as I can, of your lordship's

business, which he tells me is perplexed by some to whom it was formerly referred. His Majesty is now going to Newmarket, so that till his return, little or nothing can be done; but so soon as he comes back, I will not be wanting to that part which shall be laid upon me.

I formerly writ to your grace about divers businesses, and I have received your answer to the most of them, only to one particular you have answered nothing, which makes me think that letter scarce came safe to your hands: it is about the bishoprick of Kilfenora, which is so poor in itself, that no man asks it of the king; and his Majesty is graciously pleased that your lordship would think of some good parsonage, or vicarage, or donative, that might for ever be annexed unto it. And though nothing be now perchance actually void to fit this purpose, yet I conceive the annexation may be presently made, though the profit arising from the thing come not to the bishop till it become void. I pray your grace take as much care of this as possibly you can, and let me hear from you what may be done.

This letter, my lord, is a great deal too long; but so many occasions would not suffer it to be shorter. I wish you all health, and so leave you to the grace of God, ever resting,

Your Grace's loving poor friend,

And brother,

GUIL. LONDON.

Lond. House, Feb. 23.
1629.

LETTER CLXIII.

THE ARCHBISHOP OF ARMAGH TO DR. SAMUEL WARD.

Salutem a salutis fonte D. N. Jesu Christo.

Your letter of the 24th of November baited by the way almost a quarter of a year before it came into my hands, but was the most welcome when it came of any that ever I did receive from you, as bringing with it the joyful news of your life, together with the godly caveat of putting us in mind of our subjection to the law of mortality. Which instruction God did shortly after really seal unto me by his fatherly chastisement, whereby he brought me even unto the pit's brink, and when I had received in myself the sentence of death, was graciously pleased to renew the lease of my life again: that I might learn not to trust in myself, but in Him[a] which raised the dead. Our comfort is, that[b] life as well as death, and death as well as life, are equally ours. "For[c] whether we live we live unto the Lord; and whether we die we die unto the Lord: whether we live therefore or die we are the Lord's."

I heartily thank you for your large relation of the state of your differences there. Let me intreat you to take present care that a fair copy be taken as well of your lectures touching grace and freewill, as of others touching the eucharist, which I much desire you should finish, that it may not be said of you, as it hath been noted of Drs.

[a] 2 Cor. chap. I. ver. 9. [b] 1 Cor. chap. 3. ver. 22.
[c] Rom. chap. 14. ver. 18.

Whitaker, Danæus, and Chamier, that God took them all away in the midst of their handling of that argument, making an end of them before they made an end of that controversy. It is great pity your lectures should be hazarded in uno exemplari; two at least I would have, and preserved in two diverse places; lest that befall to them which happened to Dr. Raynolds his answer to Sanders touching the king's supremacy, (a copy whereof I have by God's good providence recovered), and his writing of Christ's descent into hell, (which I fear is utterly abolished.)

Mr. Vossius having some notice that I intended to publish Marianus Scotus, (who printed fragments of his chronicle being scarce worthy to be accounted his), sent me word that he likewise had a like intention to print the same out of a MS. copy which he received from Andr. Schottus, and desired that either I would receive his notes for the setting forward of that edition, or else send unto him what I had in that kind. I purpose to send unto him my transcripts, both of Marianus himself, and of his abridger, Robertus Lotharingus, bishop of Hereford; as also the history of Gottheschalcus, and the predestination controversy moved by him, which I am now a making up. Whereunto I insert two confessions of Gottheschalcus himself, never yet printed, which I had from Jacobus Sirmondus. I touch there also that commentitious heresy of the predestinations, which was but a nickname that the Semi-Pelagians put upon the followers of St. Augustine, who is made the author thereof in the Chronicle of Tiro Prosper, whose words in the MS. are, "Predestinatorum hæresis, quæ ab Augustino accepisse dicitur initium," not as in the printed books, "ab Augustini libris male intellectis;" for which I desire you should look your MS. Prosper, which is joined with Eusebius his Chronicle in Bennet college library. I should wish also that when you came thither you would transcribe for me Gulielmus Malmesburiensis his short preface before his abbreviation of Amalarius, (which is there in volume 167.) and Scotus De perfectione statuum, (which is there in volume 391.

cum tragœdiis Senecæ) if it be but a short discourse. I remember the master of that college (who is now with God) did show me in his own private library a MS. copy of that Rathrannus whom you did transcribe out of the other copy of the college library. It were good that manuscript were looked after; which when you have compared with your transcript, I expect to receive a copy thereof, according to your promise when I delivered your own book unto you.

I have written a large censure of the Epistles of Ignatius, which I forward to publish before I have received a transcript of the Latin Ignatius which you have in Caius College[a]. If I could certainly have learned that Mr. Thomas Whaley had been in Cambridge, I should have written to him for procuring it unto me. I have a friend in Emmanuel College that hath taken some pains therein already. But if both fail I must make you my last refuge. Whatsoever charges shall be requisite for the transcription Mr. Burnet will see defrayed.

You have done me a great pleasure in communicating unto me my lord of Salisbury and your own determination touching the efficacy of baptism in infants; for it is an obscure point, and such as I desire to be taught in by such as you are, rather than deliver mine own opinion thereof. My lord of Derry hath a book ready for the press, wherein he handleth at full the controversy of perseverance and the certainty of salvation. He there determineth that point of the efficacy of baptism far otherwise than you do: accommodating himself to the opinion more vulgarly received among us; to which he applieth sundry sentences out of St. Augustine; and among others that De baptismo: "Sacramenta in solis electis hoc vere efficiunt quod figurant."

Upon the receipt of your letter of the 11th of January, I presently sent to the court for a copy of Sir John Brereton's will, which I send you herewith testified under mine own hand, and the registers. As soon as the inventory is put in, you shall have a copy thereof likewise. You shall

[a] Vol. 152. of Dr. James his Catalogue.

not need to send over hither any agent; I shall be ready myself to do any thing for you here that you shall judge requisite for the following of that business, being very glad that I have an occasion offered to do any pleasure to that society (from which I received such kindness at my being there) and to yourself especially, unto whom I always desire to approve myself,

Your most assured loving

Friend and brother,

JA. ARMACHANUS.

Drogheda,
March 15. 1629.

I pray you remember my kindest respects to your good wife; whose great care of me (when you had me for a troublesome guest) I have great cause not to forget.

LETTER CLXIV.

THE LORD BISHOP OF KILMORE TO THE ARCHBISHOP OF ARMAGH.

Most Rev. Father, my Hon. good Lord,

The superscription of your grace's letters was most welcome unto me, as bringing under your own hand, the best evidence of the recovery of your health; for which I did, and do give hearty thanks unto God. For the contents of them, as your grace conceived, they were not so pleasant; but "the wounds of a friend are faithful," saith the wise man: sure, they are no less painful than any other. Unkindness cuts nearer to the heart than malice can do. I have some experience by your grace's said letters: concerning which I have been at some debate with myself, whether I should answer them with David's demand: "What have I now done?" Or as the wrongs of parents, with patience and silence. But Mr. Dean telling me, that this day he is going towards you, I will speak once, come of it what will.

You writ, "That the course I took with the papists was generally cried out against; neither do you remember, in all your life, that any thing was done here by any of us, at which the professors of the Gospel did take more offence, or by which the adversaries were more confirmed in their superstitions and idolatry. Wherein you could wish, that I had advised with my brethren, before I would adventure to pull down that which they have been so long a building. Again, what I did, you know was done out of a good intention; but you were assured that my project would be so quickly refuted, with the present

success and event, that there would be no need my friends should advise me from building such castles in the air," &c.

My lord, all this is a riddle to me. What course I have taken with the papists; what I have done, at which the professors of the Gospel did take such offence, or the adversaries were so confirmed: what it is that I have adventured to do, or what piece so long a building, I have pulled down: what those projects were, and those castles in the air so quickly refuted with present success, as the Lord knows, I know not. For truly, since I came to this place, I have not changed one jot of my purpose, or practice, or course with papists, from that which I held in England, or in Trinity college, or found, I thank God, any ill success, but the slanders only of some persons discontented against me for other occasions: against which I cannot hope to justify myself, if your grace will give ear to private informations. But let me know, I will not say my accuser, (let him continue masked till God discover him,) but my transgression, and have place of defence; and if mine adversary write a book against me, I will hope to bear it on my shoulder, and bind it to me as a crown.

For my recusation of your court, and advertisement what I heard thereof, I see they have stirred, not only laughter, but some coals too. Your chancellor desires me to acquit him to you, that he is none of those officers I meant: I do it very willingly; for I never meant him, nor any man else; but thought it concerned your grace to know what I credibly heard to be spoken concerning your court. Neither, as God knows, did I ever think it was fit to take away the jurisdiction from chancellors, and put it into the bishops' hands alone; or so much as in a dream condemn those that think they have reason to do otherwise, nor tax your grace's visitation; nor imagine you would account that to pertain to your reproof, and take it as a wrong from me, which out of my duty to God and you, I thought was not to be concealed from you. I beseech you pardon me this one error, si unquam post-

hac. For that knave whom, as your grace writes, they say I did absolve; I took him for one of my flock, or rather Christ's, for whom he shed his blood. And I would have absolved Julian the apostata under the same form.

Some other passages there be in your grace's letters, which I——but I will lay mine hand upon mine mouth. And craving the blessing of your prayers, ever remain,

Your Grace's poor brother,

And humble servant,

WILL. KILMORE AND ARDAGHEN.

Kilmore, March 29.
1630.

LETTER CLXV.

THE ARCHBISHOP OF ARMAGH TO THE LORDS JUSTICES.

My most Honoured Lords,

I received a letter from your lordships, without any date, wherein I am required to declare what motives I can allege for the stopping of Sir John Bathe's patent.

Whereunto I answer: that I cannot, nor need not, produce any other reason, than that which I have done; and for the maintenance of the sufficiency whereof, I will adventure all I am worth, namely, that for the particular now in question, Sir John Bathe's letter hath been gotten from his Majesty by meer surreption, and therefore no patent ought to be passed thereupon. For although I easily grant, that my lord treasurer, and the chancellor of the exchequer, might certify unto his Majesty, that there was no other thing left to be passed here but impropriations, (though Sir John Bathe, I think, hath found already somewhat else to be passed in his book, and may do more if he will not be so hasty, but take time to inquire): yet how doth it appear that either of these two noble gentlemen did as much as know, that his Majesty had taken a former order for the settlement of these things upon the Church? To which resolution had they been privy, I do so presume of their nobleness and care of the public good, that the remittal of a matter of two thousand pounds, would not induce them to divert his Majesty from making good that precious donation, which (by the example of his father, of never-dying memory) he had solemnly devoted to God and his Church: such an exi-

mious act of piety, as is not to be countervalued by two, or twenty thousand pounds of any earthly treasure. But whatsoever they knew, or knew not of his Majesty's own pious resolution, and constant purpose, never to revoke that which he hath once given unto God; I rest so confident, as I dare pawn my life upon it, that when he did sign those letters of Sir John Bathe's, he had not the least intimation given unto him, that this did any way cross that former gift which he made unto the Church, upon so great and mature deliberation, as being grounded upon the advice, first, of the commissioners sent into Ireland; then, of the lords of the council upon their report in England; thirdly, of king James, that ever blessed father of the Church; and lastly, of the commissioners for Irish affairs, unto whom for the last debating and conclusion of this business, I was by his now Majesty referred myself at my being in England.

I know Sir John and his council do take notice of all those reasons that may seem to make any way for themselves. But your lordships may do well to consider, that such letters as these have come before now, wherein rectories have been expressly named, and those general non obstantes also put, which are usual in this kind: and yet notwithstanding all this, his Majesty intimateth unto you in his last letters, that he will take a time to examine those proceedings, and punish those that then had so little regard to the particular and direct expression of his royal pleasure for the disposing of the impropriations to the general benefit of the Church: which whether it carrieth not with it a powerful non obstante to that surreptitious grant now in question: I hold it more safe for your lordships to take advice among yourselves, than from any other body's counsel, who think it their duty to speak any thing for their client's fee.

As for the want of attestation, wherewith the credit of the copy of a letter transmitted unto you is laboured to be impaired: if the testimony of my lord of London, who procured it, and the bishop elect of Kilfenora, who is the bringer of it, and of a dean and an archdeacon now in

Ireland, who themselves saw it, will not suffice; it will not be many days, in all likelihood, before the original itself shall be presented to your lordships. In the mean time, I desire (and more than desire, if I may presume to go so far) that your lordships will stay your hands from passing Sir John Bathe's patent, until my lord of London himself shall signify his Majesty's further pleasure unto you in this particular. And if my zeal hath carried me any way further than duty would require, I beseech your lordships to consider, that I deal in a cause that highly concerneth the good of the Church, unto which I profess I owe my whole self; and therefore, craving pardon for this my boldness, I humbly take leave, and rest, still to continue

Your Lordships' in all

Dutiful observance,

J. A.

Drogheda, April 3,
1630.

LETTER CLXVI.

INSTRUCTIONS GIVEN TO MR. DEAN LESLY, APRIL 5. 1630. FOR THE STOPPING OF SIR JOHN BATHE'S PATENT.

1. You are to inform yourself whether Sir John Bathe's patent be already sealed; and if it be, whether it were done before Saturday, (which was the day wherein I received and answered the lords justices' letters touching this business; and at which time they signified the patent was as yet unpast) and use all speedy means that the patent may not be delivered into Sir John Bathe's hands before you be heard to speak what you can against it, and if that also be done, I authorize you to signify unto the lords justices, that I must and will complain against them to his sacred Majesty.

2. You are to go unto Sir James Ware[a] the younger from me, and inquire of him whether he gave any certificate unto my lord treasurer and the chancellor of the exchequer, that the king had not of temporal lands the annual rent of three hundred pounds to grant in reversion; but that of necessity must be supplied with the grant of the reversion of tithes impropriate. And withal, learn of him, to what value the temporal rents, not yet passed in reversion, do arise; and what proportion thereof Sir John Bathe is now a passing in his book.

3. Whereas the lords justices in their letter do signify unto me that such a certificate had been made unto his Majesty by the lord treasurer and chancellor of the ex-

[a] Sir James Ware the younger made no certificate, but upon conference with Sir Francis Cottingham, Sir James told him that there was but little left in lease to the value, but impropriations.

chequer; you may certify them that Sir John Bathe sent unto me a certificate under their hands to view; wherein they do inform his Majesty, that in their judgments the granting of three hundred pounds rent in reversion, will countervail the sum which Sir John was to remit; but that there was no other thing left to be passed but impropriations, which is the main thing that concerns this business; that, to my remembrance, they meddle not with at all; and Sir John Bathe by the temporal lands that now he is passing in his book, doth prove it to be otherwise.

4. Take a view of Sir John Bathe's letter, and consider (with your council) first, whether there be any general non obstante in it against all precedent instructions and directions, of which I much doubt. And[b], secondly, whether any such general non obstante have power to cross the particular letter (which in my apprehension is more than an instruction at large) which I brought over from his Majesty, that now is, for the disposing of the impropriations otherwise.

5. Let Sir John Bathe be demanded upon his conscience, whether he did so much as know that I had obtained any such letter from his Majesty when he procured his? If he did, why did he not (to take away all suspicion of surreption) cause a special non obstante to be inserted against it, as well as he hath done against another particular instruction, mentioned in the end of his letter? If he did not, (as his kinsman, who brought me the lords justices' letters assured me he did not,) how in any common intendment can it be presumed that the particularities of my former letter were taken into due consideration, and revoked by his Majesty? If it be alleged, that his letter coming after mine, is of itself a sufficient revocation thereof: I allege in like manner, that this last letter of mine coming after his, is of itself a sufficient revocation of his; and so much the more by far, because his was obtained upon my direct complaint against Sir John Bathe's letter, as surreptitiously procured, (which I take to be a non ob-

[b] As is alleged in the lords justices' letters.

stante sufficient enough against him, whatsoever it be against any other:) whereas in the procuring of Sir John Bathe's there was no notice at all taken of my particular letter.

6. You are to put the lords justices in mind (from me) that in the instructions which they received with the sword, they are authorized to make stay of the passing of any grant, for which the king's letters are brought unto them, where they have cause to doubt, whether his Majesty were fully informed or no, concerning the conveniency or inconveniency of that particular. Wherein, if my lord of London's letter be not of authority sufficient otherwise to make a legal attestation of his Majesty's royal intendment: yet, I suppose, it will carry so much weight with it, as to stay their hands a little while longer, (as they have done hitherto, when they had nothing so strong a motive) until his Majesty, being fully informed upon both sides, shall signify his express pleasure unto them in this particular. And in doing otherwise, they may justly conceive, that it will be charged upon them for a neglect in performance of his Majesty's pleasure.

LETTER CLXVII.

THE RIGHT REV. GEORGE DOWNHAM, BISHOP OF LONDONDERRY, TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

My very good lord. The book and papers which you were pleased to send to me, I have now returned with thanks. Of which I made this use as soon as I had received them, that I gave directions to Mr. Price to insert those additions unto the 13th chapter of Perseverance, and sect. 3. both in the beginning, whereof I spake of adulti, of whom properly this controversy is understood. And in the end thereof, where I speak of infants, touching whom, I say first, that this controversy is not understood of those, who neither are endued with habit of grace, nor are able to produce the acts thereof, as not having the use of reason. And therefore being neither justified by faith, nor sanctified by the habits of grace, cannot be said to fall from them. Thus I thought good to rid myself of that question, rather than to profess a difference from them, who, notwithstanding that objection taken from baptism, agree with me in the doctrine of perseverance; yet I must profess to your grace, that I do not subscribe to their opinion, who extend the benefit of baptism beyond either the purpose or covenant of grace. But hereof more when it shall please God to give us a meeting. In the mean time, and always, I commend your grace to the gracious protection of the Almighty; in whom I ever rest,

Your Grace's in all duty,

GEORG. DERENS.

Fawne, April 24.
1630.

LETTER CLXVIII.

MR. JOSEPH MEDE TO THE ARCHBISHOP OF ARMAGH.

Right Rev. and my most honoured Lord,

I make no question but your college is far better provided of a provost than it would have been of me, who never could persuade myself I was fit to be the head and governor of the only seminary of a kingdom. And therefore though my name were the second time brought upon the stage, yet it was without consent or privity of mine. Indeed a proposition was made unto me upon Mr. Bedell's preferment, (and before the news thereof was sent to him) whether I would accept the place in case I were again chosen thereto. Unto which because I answered not by a direct and categorical denial, but only alleged divers reasons, both from mine own unfitness in divers respects, and other circumstances which might and did deter me therefrom, leaving them who made the motion to infer the conclusion; it pleased some (to whom I am yet beholden for their affection) so to interpret it, as if in modesty only I had by such a kind of answer concealed my willingness: which as soon as I understood, and that some (Sir Nathaniel Rich by name) endeavoured upon the motion of some others to procure me to be named by his Majesty, I presently took him off, and that so effectually as he stirred no more; though perhaps I was not a little blamed by some of my friends for so doing. But enough of this.

For my Clavis, I am afraid that reverend archbishop

your lordship nameth values it far more than it deserveth; though it may be something I have by God's goodness discovered toward the better understanding of that book; which if I have, the praise be to God alone, to whom it is only due.

But I cannot imagine what those additions thereto should be, which your lordship saith you received out of the north of Ireland. I sent a copy or two to Franeker to Doctor Ames; he sends one of them to Daniel Lawenus, an ancient student in those parts in that prophecy, (whose Apparatus to a bigger volume of many years study was printed the same year,) desiring his censure of it. He finding it not to suit with his notions, wrote presently Stricturæ in Clavem Apocalypticam, not knowing my name, but calling me Synchronista; and sometimes seemed to be very angry in his confutation of me, though he agreed with me in the mainest paradox of all. He sends it to doctor Ames, as I suppose not intending me. But the doctor dispatcheth it to me, together with his printed book, for my better understanding his meaning; desires to receive again from me what I thought fit to oppose by way of defence. Thus unwittingly I made myself work, yet such as in the doing I at length found some benefit by, having my torpid thoughts revived and quickened, and the second time more able to wield any notions than they were at the beginning. But I should admire if your lordship had seen a copy of this. For besides that I sent into Friseland, I conceive not how any other should get abroad, having, as I thought, kept mine own copy private in my study.

That touching the years of Israel and Judah, I know not what it should be, unless that the 40. years of Judah's sin, for which the prophet[a] lay so many days upon his right side, were the years of Manasse's idolatry, to which the Scripture particularly ascribes their captivity, 2. Kings, chap. XXIV. ver. 3. and chap. XXIII. ver. 26. Jer. chap. XV. ver. 4. Which I thought had been a novelty, and

[a] Ezek. chap. 4. ver. 6.

cried εὕρηκα; but since I find it to be the opinion of R. Kimchi, whom I suppose also the first author thereof. Salianus[b] adds Hieronymus (not Josephus) de Prado, and Funccius; but I never looked them. It was but a conjecture, which, had it been new, I conceived would not have been altogether unacceptable to your lordship, whom yet far be it from me to teach or inform, but only to be better instructed or confirmed by your lordship's profounder judgment.

Presently after my Clavis was printed, I drew, at the entreaty of some friends, Specimina interpretationum Apocalypticarum ad amussim Clavis Apocalypticæ; which finding beyond my expectation or merit to be accepted, I have since gone more largely through some part thereof, as the description of the Theatrum Apocalypticum, chap. IV. The six seals and seven trumpets unto the eleventh chapter: the rest is yet but Specimina, as it was in the beginning; the last chapter whereof I once sent your lordship, namely De millennio. But could I have gotten an orthographical scribe, I would have sent your lordship all ere this, both Specimina and the larger expositions upon the first half. But I had no such of mine own, and those who have are not so kind as to lend them for any hire. And for myself, I should never get through that which is mine own, without everlasting mending, blurring, and pausing at every sentence to alter it. I am exceedingly sorry for the death of Buxtorf and Amama, especially the latter, as being but now in flore, and one that had a natural genius to enlighten the text of Scripture, and to find the notion of the sacred language.

If Ireland will not spend the remainder of my pamphlets, if your lordship have opportunity to send them, I shall willingly entertain them again, their fellows being all gone.

Thus, with my most humble service remembered to

[b] Annal. Eccles. tom. 4.

your gracious lordship, desiring the God of heaven to bless and preserve your grace, I rest, and am

Your Lordship's most ready

To be commanded,

JOSEPH MEDE.

Christ's College,
May 4. 1630.

LETTER CLXIX.

THE RIGHT REV. THOMAS MORTON, BISHOP OF COVENTRY AND LITCHFIELD, TO THE ARCHBISHOP OF ARMAGH.

Salutem in Christo Jesu.

Most Reverend,

I was right glad to receive, by your grace's own letters, the report of your late almost desperate sickness; they being therein the messengers of your present health. Wherein I and others are to acknowledge the mercy of God unto us, who hath preserved you to be still a most eminent instrument of his glory, and comfort of his Church. I do also condole with your lordship the loss of those rare lights of learning mentioned in your letter; but yet enjoying also with you the hopes of their blessedness. Your grace inquires after Christ his mass, a fruit which will not be in season before Michaelmas. I have an eager longing to be made partaker Historicæ controversiæ predestinatianæ, together with your new edition of altering the Jesuit's challenge. I had the sight of your adversary's book, but obiter; at what time I alight on a palpable falsification of his; but ea est infelicitas memoriæ, that I have forgot it; else, according to my duty, I should have acquainted your grace with it. Good, my lord, that which our outward man denieth, let our inward continually seek to embrace and enjoy, our mutual presence by brotherly affection, and holy prayer unto God, that we may be that which we profess, filii gratiæ et charitate fratres. Our Lord Jesus preserve us to the glory of his saving grace.

Your Grace's in

Respectful acknowledgment,

THO. COVENT. AND LITCHFIELD.

Eccleshall-Castle,
May 21. 1630.

LETTER CLXX.

DR. WARD TO THE ARCHBISHOP OF ARMAGH.

MOST REV. AND MY VERY GOOD LORD,

I RECEIVED your lordship's letters, sent by Mr. Stubbin; by which I understood of your lordship's late recovery, even from the jaws of death; but more fully by Mr. Stubbin himself, who related unto me the great hazard your lordship was in, by so excessive bleeding so many days together, as is most incredible. So that as it is said of Abraham[a], that he received his son from the dead, ἐν παραβολῇ; so we all, even God's Church, have received your lordship in like manner, a faucibus orci: praise be to the Lord of life, who killeth and reviveth again; who bringeth down to hell, and bringeth back again: to him be given all glory for ever. Amen, amen.

Since the receipt of your lordship's letters, there hath happened the most doleful dissolving of our university, and the most sudden dispersion of our students that ever I knew, occasioned by the infection brought hither by a soldier or two, dismissed not long since from the king of Sweden's army, in February last. So, whereas this time was our chief time of the year for acts and disputations, now our school-gates are shut up, and our colleges left desolate and empty almost. There have died of this infection, from the last of February, till the 24th of April, twenty-four persons; and since then till May 15. thirty more, and seven more[b]. The magistrates are careful. But

[a] Heb. chap. 11. ver. 19.

[b] Sixty-one in all.

the charge groweth great, both in maintaining the infected, and the poor amongst us, which want both means and work. I pray God we may be sensible of our sins, and his heavy hand, and may by serious repentance meet him, that so he may forgive our sins, and heal our town and land.

I received in your lordship's letter, the copy of Sir John Brereton's will enclosed, signed with your grace's hand: for which, in the name of our whole society, I humbly thank your lordship. It seemeth the inventory is not yet put in. I received also by Mr. Stubbin, a letter from Mr. Randal Brereton, sole executor to Sir John his brother; who at his coming into England from you, promiseth me to acquaint the college with the particularity of his brother's bequest. I have heard Mr. Randal very well reported of; and I hope verily he will faithfully discharge the trust reposed in him by his deceased brother. I will still entreat your lordship, when the inventory is exhibited, for a copy to be sent us.

If my leisure permit, I will hearken, God willing, to your lordship's motion, of revising my lectures of grace and free-will. In my proceedings in my readings, I acquainted your lordship formerly, with some opposition I had from some in our university, under pretence of violating his Majesty's declaration; which, I say, I do not. And so as yet I have continued in reading on that argument, though not in naming the authors (remonstrants) whom I impugn. If God give opportunity, and health, I will do the like in my readings upon the eucharist.

My lord of Sarum hath transcribed his readings, De prædestinatione et reprobatione, et morte Christi. I am instant with him to transcribe other readings of his.

I suppose your lordship hath heard of my lord of Sarum, how he was questioned for his sermon before his Majesty, in the beginning of lent last; the particulars whereof you shall more fully understand by the enclosed parcel of a letter he wrote to me. I am right sorry, the delivery of the established doctrine of our Church should thus be questioned.

I have vindicated my reasons. I sent one in our university touching the seventeenth article, from such answers as he had returned me; as also sundry testimonies of St. Augustine, from the like opposition; which I sent the same party, tending to show, that according to St. Augustine, the non-elect never come to be justified by a true and lively faith, nor ever are by that bond mystically united to Christ as their head, nor ever attain unto true repentance, &c.

It is worthily done of your lordship, to set forth Marianus Scotus emendate, and his abridger; who, as it seemeth, abridged his work in Marianus's lifetime; for Marianus died but a little before Rob. Lotharingus.

As touching the history of Gotteschalcus, I wish it may be cleared out of the ancient monuments. It seemeth your lordship hath taken pains therein. It may occasion Mr. Vossius to revise his story touching him. I make no doubt but that the Semi-Pelagians and Massilienses were the first insertors of the prædestinatiani into the catalogue of heretics: and it may seem that Arnobius jun. who writ upon the Psalms, was one of the first that imposed the name of heresy upon the doctrine of predestination and reprobation, as it was delivered by St. Augustine[c], vid. in Psalm CVIII. And was the first that styled the holding of St. Austin's doctrine, prædestinatus, in Psalm CXLVI. For I conceive he was in time before Tyro Prosper, Faustus, or Gennadius. For the conjecture of S. Senensis seemeth to me probable, that this Arnobius lived in St. Austin's time, for that his Commentary upon the Psalms is ascribed to two African bishops, Laurentio et Rustico episcopis. Now S. Senensis saith, he findeth in a council of Carthage, in which St. Austin was present, there were also present Laurentius Icositanus, and Rusticus. Though I find not this in any one council of Carthage, yet I easily believe it was so, for I find that Rusticus, an African bishop, was one of those

[c] Biblioth. Sanct. lib. 4. in Arnob.

bishops, which in a synodical epistle to Innocentius I. condemned Pelagius and Celestius; the epistle is the hundred and seventy-fifth epistle amongst St. Austin's epistles; where two of that name (Rusticus) are mentioned; this epistle was written anno CCCCXVI. Now shortly after, viz. anno CCCCXIX. in that council of Carthage, wherein the book of canons, which is Codex Africanus, was confirmed, there were present two hundred and seventeen bishops, as the Code saith, of which only twenty-four are named; in which number are St. Austin and Laurentius Jositanus: and it is very credible, that Rusticus living a little before, was among the one hundred and ninety-three the rest which were not named. Again, it is observed, both by Erasmus in his preface prefixed before Arnobius, and by S. Senensis also, that in these commentaries are found sundry unusual Latin words, which in St. Austin's time were very usual amongst the Africans; which, though Laurentius de la Barre doth hold to be no sufficient reason, yet it carrieth with it no little probability.

Tyro Prosper may seem to be next, who, as it seemeth, was not that Prosper Aquitanus, who was episcopus Rhegiensis, in Italy, though they both continued St. Hierome ad eadem usque tempora. According to your lordship's directions, I looked into the Prosper which is in Bennet college library, and I find, Ad Arcadii et Honorii, an. XXIV. thus: "Prædestinatorum hæresis quæ ab Augustino accepisse initium dicitur, his temporibus serpere exorsa;" just as it is in the manuscript which is in his Majesty's library at St. James's, as I remember your lordship told me. The four divines of Leyden, in the censure of the remonstrants' confession, relate the words of Tyro Prosper thus: "Prædestinatorum[d] hæresis, quæ ex Augustini libris male intellectis accepisse dicitur initium, his temporibus serpere exorsa, sine specie tamen erroris." The last words are not in my Tyro Prosper which is amongst the works of P. Pithæus, nor in the manuscript of Bennet college.

[d] Pag. 97.

After these, Faustus and Gennadius continued this nickname; the latter expressly, in the continuation of the Index hæresium Hieronymi, where he perstringeth a sentence of Augustine contra Julianum[e], as I conceive. Now howsoever Sigebert relateth the opinion of the prædestinati, as having grown out of the misunderstanding of St. Augustine, and not as any just sequel of St. Austin's doctrine: yet it may seem that both the Massilienses, and some Africans in St. Augustine's time, did conceive the opinion, as is related by Sigebert, to be a just sequel of St. Austin's defence, as it may appear by Prosper in epistola ad Augustinum: "Hæc sententia et lapsis curam resurgendi adimit, et sanctis occasionem teporis, eo quo in utramque partem superfluus labor sit, si neque rejectus illa industria possit intrare, neque electus ulla negligentia possit excidere," &c. Et Hilarius in epistola ad Augustinum. "Nam si sic prædestinati sunt, inquiunt, in utramque partem et de aliis ad alios nullus possit accedere, quo pertinet tanta extrinsecus correctionis instantia?" And the like inferences doth Faustus make in his two books, even as do the remonstrants, their successors, at this day, though most falsely, these predefinitions not prejudging liberty.

I send you here enclosed also Gulielmus Malmesburiensis his short preface before his abbreviation of Amularius. As for Scotus de perfectione statuum, it is sixteen folio and one page[f]. The argument, or conclusion, which he goeth about to demonstrate, is this, "Quod status prælatorum et pastorum Ecclesiæ præsupponit statum alium perfectiorem quam sit omnis status prælationis pastoralis." If your lordship desire a copy, I will see, when God shall bring together our dispersed students, if I can get a fit amanuensis.

As for Dr. Walsall's manuscript of Rathrammus, I know where it is. I think it were not amiss to print both those treatises of Rathram's, with that De corpore et sanguine Domini, which is already extant. If I do not print them, your lordship shall have a copy.

[e] Lib. 5. cap. 3.

[f] Rather Fol. 6. pag. 1.

As for the latin copy of Ignatius's epistles, in Caius college library, I was in good hope it had been the same with an old printed translation which I have; but comparing them together, I find them differ much. I acquainted Mr. Thomas Whalley, now Dr. Whalley, with that you wrote in your letter. He seemed to me not unwilling to undertake; but now in this contagious time he is gone into the country. I spoke also with Mr. Foster of Emanuel college, who it seemeth hath taken some pains already in it, but then he was to go into the country. I am informed by some fellows in that college, that being shortly to depart from the college, by his time there allotted, finding in himself some impediment in his utterance, he could wish to be employed by your lordship in such-like business. He is a good scholar, and an honest man. The worst is, the book cannot be lent out of the college. I will see, by God's grace, at the return of our students, what can be done if God send life.

As touching those papers which I sent, touching the efficacy of baptism in infants; I do acknowledge it a point in which the Scriptures are sparing. The occasion of my determination, was (as I think I signified in my former letters) for that the question was given with a purpose to impugn the doctrine of perseverance, as they conceived, by an undeniable argument. I was very loath the question should be brought upon the commencement stage, and therefore signified to the then vice-chancellor, that it would entrench upon the question of perseverance, which is one of those questions, I said, his Majesty would not have discussed, which he signifieth by his declaration. Yet he replied, the affirmative part of the question was the authorized doctrine of our Church, as appeared in the Rubric, of deferring confirmation: and the answerer was importunate to have that question; and so accordingly it was overruled by the major part of the doctors. I had heretofore thought upon the point somewhat. And my lord of Sarum, and myself, at Dort, had speech of it, when we signified in our judgment, that the case of infants was not appertaining to the question of perseverance. I consi-

dered also, that howsoever the Scripture sparingly speak of the effect of baptism in infants, yet there are general grounds, from the nature of sacraments, which may serve to inform and direct our judgments herein. Again, I considered the perpetual tradition of the Church is no way to be slighted, where it doth not cross the Scripture, but is consonant to general grounds contained in them.

My lord of Derry is a worthy man, and whom I do much reverence; yet I would wish his lordship to be well advised. I doubt not but the doctrine of perseverance may sufficiently be cleared, though we grant that all infants baptized be free from original guilt. The speech in Lombard, alleged as out of St. Augustine, "Sacramenta in solis electis efficiunt quod figurant," is no where to be found in St. Augustine. And if it were, yet it is to be understood as Lombard doth gloss it, otherwise Augustine should contradict himself, as is evident by the testimonies he there produceth out of Austin; and many more which might be brought for remission of original sin in all baptized infants, out of him. I know most of our divines do make the principal end and effect of all sacraments to be obsignation, and all sacraments to be merely obsignatory signs; and consequently that ablution of infants from original sin, is only conditional and expectative, of which they have no benefit, till they believe and repent; I cannot easily assent hereunto.

For so, 1. Infants baptized, dying in infancy, have no benefit by baptism. And all non-elect infants have no benefit at all, so that to both of these they are nuda et inefficia signa.

2. What necessity of baptizing of infants, if it produce no effect till years of discretion?

3. Though our divines do most-what run upon obsignation, yet often they do expressly hold, that sacraments do offer and exhibit that grace which they signify, and as I conceive must needs offer and exhibit the grace which they signify, before they assure and confirm. For God doth offer and exhibit grace promised in the sacrament; then we exercise our faith in relying upon God,

promising, offering, and exhibiting on his part; and so according to the tenure of the covenant, receive the grace promised, and then sacraments in the second place do assure us of the grace received. And thus much is signified in the definition of a sacrament in our short catechism, as I conceive, when it is said, "It is an outward visible sign, of an inward spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."

So that first it is a means whereby God doth offer and exhibit on his part the grace it signifieth; which we receiving by faith, it then also becometh a pledge, to assure us of the receipt thereof. So the eucharist doth first offer and exhibit "augmentum gratiæ, auctiorem et perfectiorem communionem cum Christi corpore et sanguine, et participationem in beneficiis inde fluentibus;" and then it is a pledge to assure us thereof. And so Ursinus truly saith, "Baptismus et cœna Domini sunt sacramenta,——quia sunt opus Dei, qui aliquid in iis nobis dat, et se dare testatur;" and he hath many speeches to this purpose. So Calvin[a]. So that instrumental conveyance of the grace signified, to the due receiver, is as true an effect or end of a sacrament, when it is duly administered, as obsignation, and is pre-existing in order of nature to obsignation: for obsignation must be of that, quod prius datur et exhibetur, as Mr. Beza often saith. Mr. Hooker, in mine opinion, doth truly explicate the nature of sacraments[b]. Nay, it may seem, that obsignation is not so essential as exhibitio rei signatæ, for the latter may be without the former, as in the baptism of infants, where no preparation, ex parte suscipientis, but only capacity and not-resistance is sufficient, ad rem signatam recipiendam. All these I submit to your lordship's judgment, and will not be contentious, if any can bring that which is more demonstrative out of Scriptures. Mr. Hooker saith as we say, touching the efficacy of baptism in in-

[a] Inst. lib. 4. cap. 17. sect. 10, 11. and in 1 Cor. chap. 11. ver. 24.
[b] Lib. 5. sect. 57. 59, 60. 64. et 67.

fants, and yet holdeth the doctrine de perseverantia fidelium, as well as we do.

Thus, fearing too much prolixity may argue me to be unmannerly, I hold my hand——

I know not how my lord of Kilmore doth sort with the Irish. I persuade myself he hath godly and pious intentions: he is discreet and wise, industrious and diligent, and of great sufficiency many ways. I do persuade myself, the more your lordship doth know him, the more your lordship will love him: and this I dare say, he truly honoureth and sincerely loveth your lordship. And thus with my affectionate and earnest prayers to the God of heaven, for the continuance of your lordship, and him, and my reverend good lord of Derry, for the good of his Church; and to multiply his graces upon you, and to give you all health here, and happiness hereafter. With tender of my best service to your lordship, I commend you to the most gracious protection of the highest Majesty.

Your Grace's in all observance for ever,

SAMUEL WARD.

Sidn. Coll. May 25.
1630.

The Arminians (as Dr. Meddus writeth to Dr. Chadderton) are very factious in Amsterdam, and demand justice for Barnevelt's death. I fear me they will much disturb that state. God keep us also.

LETTER CLXXI.

PART OF A LETTER OF THE RIGHT REV. WILLIAM BEDELL, BISHOP OF KILMORE, TO DR. WARD, MASTER OF SIDNEY COLLEGE, CAMBRIDGE.

I THANK you for the two treatises, that of my lord of Salisbury and your own, which you were pleased to communicate to me. Concerning which, to give you mine opinion shortly, for the present. This I do yield to my lord of Sarum most willingly, that the justification, sanctification, and adoption which children have in baptism, is not univoce the same with that which adulti have. And this I likewise do yield to you, that it is vera solutio reatus, et veraciter, et in rei veritate performed, and all the like emphatical forms, &c. But all these sacramentaliter, and that is obsignative ex formula et conditione fœderis. Where you make circumcision and baptism to be the remedy of original sin, I think it be too specially said, which is true of all sin. And so much the text, Acts, chap. II. ver. 38. with the rest do show. I do think also that reprobates coming to years of discretion, after baptism, shall be condemned for original sin. For their absolution and washing in baptism was but conditional and expectative, which doth truly interest them in all the promises of God, but under the condition of repenting, believing, and obeying, which they never perform, and therefore never attain the promise. Consider well what you will say of women before Christ, which had no circumcision, and of all mankind before circumcision was instituted; and you will perceive, I think, the nature of sacraments to be not as medicines, but as seals, to confirm the covenant, not to

confer the promise immediately. These things I write now in exceeding post haste, in respect that this bearer goes away so presently. I only give sapienti occasionem. I think the emphatical speeches of Augustine against the Pelagians, and of Prosper, are not so much to be regarded, (who say the like of the eucharist also) touching the necessity and efficacy in the case of infants, and they are very like the speeches of Lanfranck and Guitmund of Christ's presence in the sacrament, opposing veraciter et vere to sacramentaliter; which is a false and absurd contraposition. Sed manum de tabula.

The right definition of a sacrament in general will decide this question.

LETTER CLXXII.

PART OF LETTER FROM DR. WARD TO THE RIGHT REVEREND WILLIAM BEDELL, BISHOP OF KILMORE.

As touching the papers which I sent you, and had before sent to my lord primate, touching the efficacy of baptism in infants; I would desire your censure at your best leisure. You seem in your letter to make the principal end and effect of all sacraments to be obsignation, and all sacraments to be merely obsignatory signs, and that all ablution of sin in infants is only conditional and expectative, of which they have no benefit till they believe and repent. I cannot easily assent hereunto. For so, 1. Infants baptized dying in infancy, have no benefit by baptism. 2. Non-elect infants living, have no benefit at all: so that to both these they are made nuda et prorsus inefficacia signa. And, 3. What necessity can there be of baptizing infants, if it produce no effect till they come to years of discretion? 4. Our divines do generally hold, that the sacraments do offer and exhibit that grace which they signify; and in order of nature, do first offer and exhibit, before they assure and confirm. For God doth offer and exhibit grace promised in the sacrament. Then we exercise our faith in relying upon God promising, offering, and exhibiting, on his part, and so receive the grace promised; and then the sacrament assureth us of the grace received. So it is in the definition of a sacrament in our short catechism; when it is said, "It is an outward visible sign of an inward spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." So that, first, it is a means whereby God doth offer and exhibit the grace it signifieth, which we receiving by faith,

it then also becometh a pledge to assure us of the receipt thereof. So the eucharist doth first offer and exhibit growth and increase of grace, and a nearer and faster communion with Christ's body and blood, and all the benefits flowing thence; and then it is a pledge to assure us hereof. For as Mr. Beza saith in Col. Mompel. "Obsignari[a] non potest quod non habetur." Ursin. Cat. Edit. Cant.[b] "Sacramentum est opus Dei erga nos, in quo dat aliquid scilicet signa et res signatas, et in quo testatur et se nobis offerre ac dare sua beneficia;" et mox "Baptismus ac cœna Domini sunt sacramenta, quia sunt opus Dei qui aliquid ni iis nobis dat et se dare testatur."—Vid. etiam Calvin. Instit.[c] So that instrumental conveyance of the grace signified to the due receiver, is as true an effect of a sacrament, when it is administered, as obsignation, and is preexisting in order of nature to obsignation. See more at large Mr. Hooker[d], who, in my opinion, doth truly explicate the efficacy of sacraments. The opinion of the Franciscans out of Scotus, Bonaventure, and St. Bernard, mentioned in the history of the Council of Trent[e], is a true opinion, though they leave out the other use of the sacraments, which is obsignation. Though Catharinus and Eisingrenius hold that also. Since then infants are capable of baptism, why not of spiritual ablution of original guilt, which is the thing signified, though not of actual obsignation of this, since they cannot interpose any impediment to hinder the operation of the sacrament. It seemeth you conceive that I make circumcision and baptism to be the remedy of original sin only: I neither so say nor think. It is true, your lordship saith, the true definition of a sacrament in general will decide this question, and so say I; and think the definition in our ordinary catechism formerly mentioned, is a good and sound definition.

May 28. 1630.

[a] Pag. 66. 76. et 131. [b] Pag. 585.
[c] Lib. 4. cap. 17. sect. 10. 11. and in 1 Cor. chap. 24.
[d] Lib. 5. sect. 57. 59. 60. 64. et 67.
[e] Pag. 237.

LETTER CLXXIII.

PART OF A LETTER FROM THE RIGHT REV. WILLIAM BEDELL, BISHOP OF KILMORE, TO DR. SAMUEL WARD.

FIRST, you say, "if sacraments be merely obsignatory, and the ablution of sins in baptism only conditional and expectative, of which the baptized have no benefit till they believe and repent. Then infants baptized, dying in infancy, have no benefit by baptism." This consequence, methinks, is not good: for they are by baptism received into the visible Church, which is a noble privilege of comfort to parents, and honour and profit to themselves. Again, there is presently granted them an entrance into covenant with God, as was anciently by circumcision with the God of Abraham, wherein God promises pardon of sin, and life eternal, upon their faith and repentance; and in this they have a present right, though the accomplishment be deferred. Yet if God take them out of this world while the condition is in expectation, most pious it is to believe that he takes the condition for performed: like to him that solemnizeth a marriage with her to whom he was betrothed sub conditione. And here, if the souls of Christians be indued with any actual knowledge at all, so soon as they leave the body, it seems, the mystery of redemption by Christ is revealed unto them, and faith is given them, whereby they cleave to God by him, the author of their blessedness, although they have no need now of the obsignation of the promise whereof they are in present possession.

The second reason: "Non-elect infants living, shall thus have no benefit at all by baptism." I answer: where there be divers ends of one and the same thing, the denial

of one is not the denial of the rest. These non-elect infants have offered by God the same with the other, viz. the obsignation of the covenant, and aggregation to the Church. The same that he hath also, qui fictus accedit ut ponit obicem gratiæ, as to the present possession of it. All that come to the sacrament, elect or non-elect, receive the pardon of sin original and actual sacramentally; and whosoever performs the condition of the covenant, hath the fruition of that, whereof before he had the grant under seal. So as the sacraments are not nuda et inefficacia signa on God's part to the one or other.

Thirdly, you say, " What necessity of baptizing infants, if their baptism produce no effect till they come to years of discretion?" Though the most principal effect be not attained presently, the less principal are not to be refused. So children were circumcised, which could not understand the reason of it; and the same also did eat the passover. And so did also children baptized in the primitive Church communicate in the Lord's Supper. Which I know not why it should not be so still, de quo alias.

Fourthly, " Our divines," you say, " generally hold that the sacraments do offer and exhibit the grace which they signify, and in order of nature, do first offer and exhibit before they assure and confirm." For God doth,

1. Offer and exhibit grace promised in the sacraments.

2. We exercise our faith, resting upon God promising and exhibiting.

3. So we receive the grace promised.

4. Then the sacraments assure us of the grace received.

And this order you endeavour to confirm out of the definition of a sacrament in our catechism: you declare it in the eucharist, and bring divers testimonies of our writers to prove it.

I answer: The grace which the sacraments confer, is of three sorts. The first is, the spiritual things which are proportionable to the outward. The second, the effects of these. The third, the certification of the party in the lawful use of the outward, of the enjoying the two former.

As in baptism, 1. the blood and spirit of Christ; 2. the washing of sin, and new birth; 3. the obsignation to the party baptized, that by Christ's blood his sins are cleansed.

The first of these is signified in that common sentence, "That sacraments consist of two parts, an outward visible sign, and an inward invisible grace."

The second is the most useful and common notion of the word grace; meaning some spiritual favour, in order to salvation promised in the new covenant. The last is most properly the grace of the sacrament itself. For the two former (which our catechism seems to reduce to one) are properly the grace of the covenant, which God doth confirm and seal by the sacraments.

As when the king's majesty grants lands and tenements with certain immunities and privileges thereunto appertaining, as in his letters patents at large appeareth, and sets to the great seal; all the grants and articles in the patent are confirmed thereby materialiter et subjective, but the ratification of the patent is properly and formally that which the seal works: which also, according to the form of the patent, may be simple or conditional, present, or ad diem, according as his Majesty is pleased.

As touching the terms also of offering and exhibiting, they may be taken two ways: either of the offering and propounding; so doth Calvin[a] take the word exhibit in the covenant and institution of the sacraments; or, 2. confirming in the use of them. These things thus premised, it seems to me that the order is this: God doth,

1. Offer his covenant, under the condition of faith and repentance, and therein Christ and his benefits.

2. We accept of the covenant according to the tenor of it.

3. God offers to confirm it with sacraments proportional.

4. We receive them, and so are certified of the performance of the covenant, and have the promises thereof conveyed by covenant, and by seal also to us.

[a] Institut. lib. 4. cap. 17. sect. 10.

Where you say, "In the eucharist God doth first offer and exhibit growth, and increase of grace, and a nearer and safer communion of Christ's body and blood, and all the benefits flowing from thence; and then it is a pledge to assure us thereof." It seems to me that God having in the New Testament (confirmed with Christ's blood) offered unto us life under the condition of our receiving him, would confirm to as many as receive him that they have life. Therefore he hath instituted bread and wine, the means of natural life, in a certain use, to be seals of spiritual life. We now receiving them, they are pledges unto us, and do certify us of that spiritual life which we have by receiving Christ.

Where then you say, "That the instrumental conveyance of the grace signified, is as true an effect of a sacrament as obsignation, and is then existent in order of nature unto it." I do conceive that the setting of Christ and his benefits before us in the Gospel, (as the bread that came down from heaven) and in the institution of the holy supper, in the proportional creatures of bread and wine, with condition that these, worthily received, shall confer those, must needs go before any obsignation. But then our partaking of these creatures duly, giveth unto us the possession of the former by way of obsignation; which in our purpose is the sole and only instrumental conveyance which the sacraments have.

You will ask, what is the due participation? That which God requires. There can be required no more of infants but the receiving of the outward washing in baptism; they cannot prove themselves, nor repent and believe. Very true. Have they then that obsignation? Yes doubtless, according to the form of the covenant. How is that? That repenting and believing, their sins are washed away. Then, because they do not yet repent and believe, nothing passes. Yes, this passes, the confirmation that this sacrament gives upon repentance and belief of all God's promises of the New Testament. The same thing which passes to him qui fictus accedit; who, when afterward he doth indeed repent of his fiction, and

receives Christ by faith, hath also the actual enjoying of the thing so confirmed to him.

The opinion of the Franciscans, out of Scotus and Bernard, mentioned in the Council of Trent, seems to be the true opinion; for they make the sacraments to be effectual, because God gives them, effectus regulariter concomitantes; and to contain grace no otherwise than as an effectual sign; and that grace is received by them as an investiture by a ring or staff, which is obsignando. Which agrees also with Catharine's opinion, De intentione ministri. And Eisingrens[b] saith, that God only can give to sensible signs virtue to confer grace[c]. Yet I believe they understand the matter otherwise than I have before expressed. Their authority is of little moment either way. Beza, Ursine, and Calvin have no other meaning than I have expressed. Mr. Hooker I have not.

"Since infants," say you, "are capable of baptism, why not of spiritual ablution of original guilt? which is the thing signified, though not of actual obsignation of this, since they cannot interpose any impediment to hinder the operation of the sacraments."

Questionless they are partakers of the actual obsignation of ablution from original and actual guilt, say I. Suppose they understand not this obsignation, nor receive this ablution otherwise than sacramentally? As I said before the counterfeit convert also doth; though he put a bar to his present ablution of his sins, and consequently his own certification thereof.

Where I said, the true definition of a sacrament in general will decide this question, which you grant, and commend that of our catechism. I do not disallow it, being well interpreted; but do think incomparably better that of the apostle; "that they be seals of the righteousness of faith." Or if we will include the sacraments of the state of grace before the fall, they be seals of God's covenant concerning everlasting happiness. If yet more generally

[b] Pag. 192. [c] Confess. cap. 1.

we will include the rainbow[d], they be seals of God's covenants.

The definition of Scotus[e], "Signum sensibile gratiam Dei ejus effectum gratuitum ex institutione divina efficaciter signanus, ordinatum ad salutem hominis viatoris," methinks is a good definition, especially declaring efficaciter as he doth, "et in hoc efficaciter," saith he, "includitur tam certitudinaliter, quam prognostice." I know that he acknowledges no sacrament pro statu innocentiæ, but without all reason, and the definition will serve well enough for both states; where he and the other schoolmen require since the fall some remedy for original sin; and I perceived the same form in your determination: "Certum esse Christum sacramentum baptismi instituisse in remedium originalis peccati et ad reatus ejusdem veram solutionem." I conceived you meant to make that the proper effect of baptism: which seemed also to be implied in the explication of the question in the first sentence, and after: "Cumque baptismus potissimum institutus sit ad solutionem originalis peccati," &c. You know what it is to demonstrate specially of one sort of triangles that which is true in all; which made me a little touch upon that point. But verily, I think this conceit of sacraments, to make them medicines, is the root of all error in this matter; and that it is good to take light from the tree of life, and that of the knowledge of good and evil, that they are seals only to God's promises. In my last to you, as I remember, I gave you occasion a little to consider the case of women under the law, and of all mankind before circumcision. Methinks it is very inconvenient to say, that the males should have a remedy against sin, and the females none. And the schoolmen when they will first lay down their own conceit, that such a remedy there must be, and then divine what it must be; they make Bellarmine ridiculous, who from the silence of holy scripture herein, labours to show[f] the Scriptures are insufficient, and yet he

[d] Gen. chap. 9.

[e] Scot. in 4. dist. 1. 9. 2.

[f] De verbo non script. cap. 4.

cannot help us here by any traditions. This inconvenience is well avoided by making the sacraments to confer grace only by obsignation of God's promises, and the end of them to be certioration. For so long as God would have men rest upon his mere word and promise without a seal, his word alone was to suffice: when he gave a seal, that was to have validity as far as he extended it. Now he extended circumcision to all Abraham's seed, males and females, yea to the males and females of all that were adjoined to Abraham, though but bought with his money[g]: and the circumcision of the males was an obsignation of God's covenant to the females also. Lastly: in the New Testament, willing to make more ample demonstration of his love, and more abundantly to confirm the truth of his promises, he hath appointed the obsignation of them even to both sexes, and to every several person: whereby he hath not made their condition worse, who without contempt do want it, but their's better which are partakers of it. Which I speak in regard of the imagined necessity of baptism to infants to salvation, as if it were indeed a medicine to save life, whereas it is only an assuring that Christ gives life.

Consider how baptism was given to them who had remission of sins and the gifts of the Holy Ghost also before, who therefore could have no other intention therein but certification only, and adjoining to the Church[h].

Consider how it hath force about sin, not only going before it, but following also; yea even to them that at the time of the outward receiving it do ponere obicem, else such ought to be re-baptized.

Consider that if the faith of the parents, or the Church, were effectual before circumcision was instituted for the taking away of original sin from infants, or under the law from female children; it is no less effectual at the present under the Gospel. And this presupposing that some mean must come between, to make them partakers of Christ. Wherefore the same mean yet standing, the effect

[g] Gen. chap. 17. ver. 10, 11, 12. [h] Acts, chap. 10. ver. 44.

of baptism needs not to be assigned justification, or ablution from sin, but testification to the receiver, when he repents and believes that he is washed from sin.

Consider that if you will aver that baptism washes away otherwise than sacramentally, that is, obsignatorily, original sin; yet you must allow that manner of washing for future actual sins. And you must make two sorts of justification, one for children, another for adulti: and (which passes all the rest) you must find some promise in God's covenant, wherein he binds himself to wash away sin without faith or repentance; for that children have these I think you will not say. You seem also to break the chain of the apostle, "Whom[i] he hath justified, he hath glorified."

Lastly, by this doctrine you must also maintain that children do spiritually eat the flesh of Christ, and drink his blood, if they receive the eucharist, as for divers ages they did, and by the analogy of the passover they may, perhaps ought: since they do not ponere obicem contrariæ cogitationis aut pravæ operationis. And sith the use of this sacrament toties quoties must needs confer grace, it seems it were necessary to let them communicate, and the oftener the better, to the intent they might be stronger in grace. Which opinion, though St. Austine and many more of the ancients do maintain, I believe you will not easily condescend unto, or that children dying without baptism are damned: which, if baptism be the remedy that takes away original sin, I see not how you can avoid.

Touching the propositions of Molina opposed by the Dominicans, and the letters of Hippolytus de Monte-Peloso, I am glad you have met with them: for I sent you the originals which P. Paulo gave me upon occasion of speech with him touching that controversy, reserving no copy to myself. The occasion was the contention of the Jesuits and Dominicans before pope Clement VIII. And those letters were, week by week, sent from Rome to Padre Paulo, of the carriage of the business. When you find a trusty messenger, I desire you to send me them. For the

[i] Rom. chap. 8. ver. 30.

quodlibetical question there is no haste. I would join with it another tractate about the Valteline, set forth by Sir Rob. Cotton in English, as it is said at least, but I cannot get the Italian copy. I am sorry that Arminianism finds such favour in the Low-Countries, and amongst ourselves; and glad that my lord of Sarum, whom I truly love and honour, came off so well in the business touching his sermon.

LETTER CLXXIV.

HIS MAJESTY, KING CHARLES I. TO THE KING'S COUNCIL IN IRELAND.

Cha. Rex.

Right trusty, and right well-beloved cousins and counsellors, we greet you well. Whereas it hath pleased God, of his infinite grace and goodness, to vouchsafe unto us a son, born at our palace of St. James's, the 29th of this present month of May; to the great comfort, not only of ourselves in particular, but to the general joy and contentment of all our good and loving subjects, as being a principal mean for the establishment of the prosperous estate and peace of all our kingdoms; whose welfare we do and will ever prefer before any other earthly blessing that can befall us in this life. We therefore, according to the laudable custom of our royal progenitors, in like case heretofore used, have thought fit to make known unto you the joyful tidings, as well in regard of the high place ye hold under us in the government of that our kingdom, as also that by timely order from you, the same may be communicated unto the nobility and principal cities and towns thereof; as to those who, we know, with all dutiful and loving affections, will embrace whatsoever may make for the prosperous advancement of the public good, in which both you and they have so great interest. And to this purpose we have sent these our letters unto you, by our trusty and well-beloved servant, Thomas Preston, Portcullis, one of our officers of arms, being an officer of honour specially by us hereunto appointed, for the more

honourable expression of our good affection to that our kingdom.

Given under our signet, at our palace of Westminster, the fifth day of June, in the sixth year of our reign.

To our right-trusty, and right well-beloved cousins and counsellors, Adam Viscount Loftus of Ely, our chancellor of our kingdom of Ireland, and Richard, earl of Cork, our justices of that our realm.

LETTER CLXXV.

THE RIGHT HON. THE EARL OF CORK, AND THE LORD CHANCELLOR, TO THE ARCHBISHOP OF ARMAGH.

After our hearty commendations to your Lordship,

We have lately (to our exceeding great comfort) received the glad advertisement of the queen's safe delivery, in the birth of a young prince; which did surprise us with such extraordinary joy, as is justly due from us upon so happy an occasion. And because it is our duties to join in fit expressions of thankfulness to God for so great a blessing, we have resolved to set a day apart for performance of those duties, so soon as one of his Majesty's servants shall arrive here, who is an officer of honour, especially appointed by his Majesty to convey unto us those glad tidings, for the more honourable expression of his Highness's good affection to this his kingdom.

The particular respect we bear to your person, and to the eminence of your place in the Church, have moved us to make choice of your lordship to preach here before this state, on the day whereon we purpose to perform those ceremonies of thankfulness due from us; which we have thought fit to make known unto you, purposing shortly to let you know the day when we desire your presence. Yet if you shall find, by your late sickness, any indisposition in your body, or danger to your health, to perform this charge, (which we know would otherwise be very acceptable to you) we do not in such case so strictly require your presence with us, but that we do freely leave it to your own choice to come or stay, as you shall find the disposition

of your body to enable you. Only we desire to understand from you, whether we shall then expect you or not, to the end we may make choice of another if you may not come. And so we bid your lordship very heartily farewell. From his Majesty's castle of Dublin, Junii 18. 1630.

Your Lordship's very loving friends,

R. CORK.

AD. LOFTUS, CANC.

In imitation of the like sent us out of England, we have caused the inclosed to be imprinted here.

LETTER CLXXVI.

THE RIGHT REV. WILLIAM LAUD, BISHOP OF LONDON, TO THE ARCHBISHOP OF ARMAGH.

Salutem in Christo.

MY VERY GOOD LORD,

I HOPE your grace will pardon me, that in all this time I have not written unto you: for though, I thank God, I have recovered my health in a measure, beyond expectation, yet I have been so overlaid with business, that I have not been able to give you any account, or at least not such as I desired.

Your lordship's first letters (for I owe you an answer to two) bear date April the 5th, and your later, June the 4th, 1630. The main of both letters is concerning Sir John Bathe. And though in your last letters you be confident that Sir John's grant is not past the seals, as he hath avouched it is: yet I must acquaint your grace that you are mistaken therein; for it appeared, at the last sitting of the committee, that the seal was put to his grant at the beginning of April last. Of which doctrine you may make this use; what close conveyance and carriage there may be, when the Church is to be spoiled. I understand by Mr. Hamilton, that the lord chancellor of Ireland is in holy orders; and that being deacon, he holds an archdeaconry yet of good value. Surely, my lord, if this be so, there is somewhat in it that I will not express by letter; but were I his superior in ordinary, I know what I would do, and that I have plainly expressed, both to his Majesty and the lords committees.

But, my lord, for the business: I have stuck so close unto it, both with his Majesty and with the lords, especially the lord treasurer, who hath been, and is very noble to the Church, that I hope Sir John Bathe will see his error, and pitch upon some other reward for his services, and surrender this patent, though sealed, that we may go on with the king's royal and pious grant to the Church.

Things being thus far onward once more; there are two things which stick with the lords.

1. One is, they like not the placing of these impropriations upon any incorporations, Dublin or other. To this I answered, that neither did I like it; and that it must be altered, because it is against law. So it is resolved, that we shall hereafter take, not only that, but all other material passages of the grant into consideration; and therefore I think neither your old nor your new letter will stand. Some thought it fittest that these impropriations should be left to the king to give. To this I replied, that that course would, by the suit of the clergy, and their journeys over, take off a great part of the benefit intended them. And to leave them in the power of the lord deputy, that might be but to enrich his secretaries, and expose the Church to that which I will not speak.

2. The other difficulty is, that this grant to the Church, is too much against the king's profit in these difficult times, because in the lay-way, the king's rent may be improved; which according to this grant cannot be. This blow I looked not for; but answered upon the sudden, that I thought the Church of Ireland would be glad to take the king's grant, though it were with some improvement upon such impropriations as might well bear it. This I did, partly to bear off the shock for the time, and partly to gain opportunity to write to you, who understand that business better. And I pray you, by your next letters, give me all the help you can towards this business.

One thing more, and then I have done with Sir John Bathe. Upon occasion of his speech, that the clergy had a third part of that kingdom; I represented to the lords the paper which you sent me concerning the state of the

county of Louth. It was a miserable spectacle to them all: yet at the last, some doubt arose whether those values, there expressed, were the rate in the king's books, or the uttermost value to the incumbent. To this I was not able to make a resolute answer, yet I feared they were rates to the utmost value. Hereupon the lords required of me to write unto you, to desire you to send me word with all the speed you can, what value that note of yours contained, of which I pray fail not.

Your grace is pleased, in another passage, to desire me not to be too strict to my rule, in choosing deans only to be bishops. My lord, it is true deans are, or should be, the likeliest men to be fitted for bishopricks; but they, and no other, was never any rule of mine to my remembrance. My rule was, and is, and to that I shall ever be strict, not to suffer any bishop to hold any deanery in commendam, if it lie in my power to hinder it.

For that which concerns the bishop of Clonfert and Killmacduagh, I have read the inclosed papers you sent, and see cause more than enough to pity; but the way for remedy will be full of difficulty. And for Kilfenora, there will be time enough to think upon annexation. For the college and their chauntry-lands, &c. when they come for their patent, they shall not need to doubt all the lawful assistance that I can give them.

And now, my lord, (for as my business stands, it is time to make an end) I must needs thank you that you make it a matter of joy to hear of my late honour, in being chosen chancellor of Oxford. My lord, I speak really, it was beyond my deserts, and contrary to my desires; but since it hath pleased God, by their love, to lay it upon me, I must undergo the burden as I may. My honourable predecessor enriched his name by the Greek manuscripts he gave; and it gives me much content that I was the means of it. And now for the bargain which you mention of ancient coins, to the number of 5500. I cannot upon the sudden say any thing; for my own purse is too shallow, and my lords, the duke of Buckingham and the earl of Pembroke, are dead. You say they are a great bargain at six hun-

dred pounds, I pray therefore if you have so much interest in the seller, send me word, as soon as you can, how many ounces the gold coin comes unto, and how many the silver, and then I shall be able to judge of the copper; and then, upon my return to those your letters, I will give you answer, whether I can find any noble spirit that will deal for them or no.

You may judge by these letters I am not in haste, but indeed I am; and yet in the fulness of my business, more troubled a great deal, that I cannot remedy what I see amiss, than at any disproportion between the weakness of my shoulder and the weight of my load. Let me have your prayers, and in them, and God's grace, I shall rest,

Your Grace's very loving friend,

And brother,

GUIL. LONDON.

Fulham-house,
July 5. 1630.

LETTER CLXXVII.

THE KING'S COUNCIL IN IRELAND TO THE ARCHBISHOP OF ARMAGH.

After our very hearty commendations to your Lordship,

His Majesty, by his letters of the 5th of June last, hath been graciously pleased to signify unto us, that it hath pleased God, of his infinite grace and goodness, to vouchsafe his Majesty a son, and us a prince, born at the palace of St. James's, the 29th day of May last: a copy of which letters, together with some of the prayers framed in England upon this occasion, and lately imprinted here, we have thought fit to send you here enclosed; that by timely order from you, the same may be communicated unto your clergy, as to those, who with all duty and loving affection, will embrace whatsoever may make for the prosperous advancement of the public good, wherein all of us have interest.

The joy and gladness we apprehend in this great blessing, hath justly moved us to set apart one day, to be jointly and unanimously celebrated as a festival throughout the whole kingdom, in expression of thankfulness due from us all upon this happy occasion; which day we have resolved shall be the 15th day of this instant: whereof we give your lordship notice, to the end you may cause the same to be notified to your clergy; and that on that day there be public prayers, thanksgivings, and sermons in the several churches of your diocese; and that the said prayers be then publicly read in the time of divine service; and that afterwards ringing of bells, making of bonfires, and all other expressions of joy may be made,

to testify the general joy and gladness of that day. And we pray and require you, to be with us here at that time, to the end all of us, who are partakers of this benefit, may join in the solemnities of this intended festival. And so we bid your lordship very heartily farewell. From his Majesty's Castle of Dublin, July 5. 1630.

Your lordship's very loving Friends,

A. LOFTUS CANC.	R. CORKE,
GRANDISON.	HEN. VALENTIA.
W. CAULFEILD.	HEN. DOCWRA.
FRA. MOUNTNORRIS.	W. SHURLEY.
W. PARSONS.	J. ERSKYNE.
CHA. COOTE.	THORY DUTTOY.
AD. LOFTUS.	

LETTER CLXXVIII.

THE BISHOP OF KILMORE TO THE ARCHBISHOP OF ARMAGH, AT HIS HOUSE AT TERMONFECKIN.

Most Rev. Father, my Hon. good Lord,

I cannot easily express what contentment I received at my late being with your grace at Termonfeckin. There had nothing happened to me, I will not say, since I came into Ireland, but as far as I can call to remembrance in my whole life, which did so much affect me in this kind, as the hazard of your good opinion. For loving and honouring you in truth, (for the truth's sake, which is in us, and shall abide with us for ever) without any private interest; and receiving so unlooked-for a blow from your hand, (which I expected should have tenderly applied some remedy to me, being smitten by others) I had not present the defences of reason and grace. And although I knew it to be a fault in myself, since in the performance of our duties, the judgment of our master even alone ought to suffice us; yet I could not be so much master of mine affections, as to cast out this weakness. But, blessed be God, which, as I began to say, at my being with you, refreshed my spirit, by your kind renewing and confirming your love to me. And all humble thanks to you, that gave me place to make my defence, and took upon you the cognizance of mine innocency. And as for mine accuser, whose hatred I have incurred only by not giving way to his covetous desire, of heaping living upon living, to the evident damage not only of other souls committed to me, but of his own. Truly I am glad, and do give God

thanks that his malignity, which a while masked itself in the pretence of friendship, hath at last discovered itself by public opposition. It hath not, and I hope it shall not be in his power to hurt me at all, he hath rather shamed himself; and although his high heart cannot give his tongue leave to acknowledge his folly, his understanding is not so weak and blind as not to see it: whom I could be very well content to leave to taste the fruit of it also, without being further troublesome to your grace; save that I do not despair, but your grace's authority will pull him out of the snare of Satan, whose instrument he hath been to cross the work of God, and give me more occasion of joy by his amendment, than I had grief by his perversion and opposition.

Your grace's letters of August 23. were not delivered to me till the 29th. In the mean space, what effect those that accompanied them had with Mr. Dean you shall perceive by the enclosed, which were sent me the 28th, the evening before our communion. I answered them the next morning, as is here annexed. As I was at the Lord's table, beginning the service of the communion before the sermon, he came in; and after the sermon was done, those that communicated not being departed, he stood forth and spoke to this purpose:

That whereas the book of Common-Prayer requires, that before the Lord's Supper, if there be any variance, or breach of charity, there should be reconciliation; this was much more requisite between ministers. And because they all knew that there had been some difference between me and him, he did profess that he bare me no malice nor hatred, and if he had offended me in any thing, he was sorry.

I answered, that he had good reason to be sorry, considering how he had behaved himself: for my part, I bare him no malice; and if it were in my power, would not make so much as his finger ache. Grieved I had been that he in whom I knew there were many good parts, would become an instrument to oppose the work of God, which I was assured he had called me to, &c. This was all that

passed. He offered himself to the Lord's board, and I gave him the communion. After dinner he preached out of 1 Joh. chap. IV. ver. ult. "And this commandment have we from him, that he that loveth God," &c. When we came out of the Church, Dr. Sheridan delivered me your grace's letters. And thus Mr. Dean thinks he hath healed all, as you may perceive by his next letters of August 30. Only he labours about Kildromfarten: whereabout I purposed to have spoken with your grace at my being with you, but I know not how it came not to my mind. Whether it be, that the soul as well as the body, after some travel, easily falleth to rest; or else God would have it reserved perhaps to a more seasonable time.

It is now above a twelvemonth (the day, in many respects, I may well wish that it may not be reckoned with the days of the year) that your grace, as it were, delivered to me with your own hands, Mr. Crian, a converted friar. To whom I offered myself as largely as my ability would extend unto; though I had already, at your grace's commendation, received Mr. Dunsterville to be in my house, with the allowance of twenty pounds per annum.

The next day before my departing, Mr. Hilton made a motion to me, that where he had in his hands sufficient to make the benefice of Kildromfarten void, if I would bestow it upon Mr. Dean he would do so, otherwise it should remain in statu. I answered, with profession of my love and good opinion of Mr. Dean, whereof I showed the reasons; I added, I did not know the place nor the people; but if they were mere Irish, I did not see how Mr. Dean should discharge the duty of a minister to them. This motion was seconded by your grace: but so, as I easily conceived, that being solicited by your old servant, you could do no less than you did, and notwithstanding the lecture[a] he promised your grace should read to me in the matter of collations, would not be displeased if I did as became me,

[a] In his first letter about Mr N. King.

according to my conscience, and in conformity to your former motion for Mr. Crian. Mr. Dean after pressed me, that if without any concurrence your grace would confer that living upon him, I would not be against it. Which I promised, but heard no more of it till about April last. In the mean while the benefice, next unto that which Mr. Dunsterville was already possessed of, falling void, Mr. Crian not coming to me, nor purposing to do so till after Christmas; and whensoever he should come, my house, as I found, not affording room for him and Mr. Dunsterville both, whose former benefice was unable, he said, to maintain him; chiefly he promising residence, and taking of me for that purpose an oath absolutely, without any exception of dispensation, I united it to his former, and dismissed him to go to his cure. Wherein how carelessly he hath behaved himself I forbear to relate.

To return to Mr. Dean.—About Mid-April he brought me a presentation to Kildromfarten, under the broad seal. I could do no less but signify to the incumbent who came to me, and maintained his title, requiring me not to admit. Whereupon I returned the presentation, indorsing the reason of my refusal. And being then occasioned to write to the lords justices, I signified what I thought of these pluralities, in a time when we are so far overmatched in number by the adverse party. This passed on till the visitation, wherein Mr. Dean showed himself in his colours. When the vicar of Kildromfarten was called, he said, he was vicar, but would exhibit no title. After the curate Mr. Smith signified to me that his stipend was unpaid, and he feared it would still be in the contention of two incumbents. Upon these and other reasons I sequestered the profits; which I have heard by a simoniacal compact betwixt them should be for this year the former incumbents. Neither did Mr. Dean write or speak a word to me hereabout till the day before the communion in the inclosed. That very morning I certified, that he purposed to appeal to your grace; which made me, in answer to his next, to add, Quod facis fac citius.

Here I beseech your grace give me leave to speak freely touching this matter; so much the rather, because it is the only root of all Mr. Dean's despite against me. Plainly I do thus think, that of all the diseases of the Church in these times, next to that of the corruption of our courts, this of pluralities is the most deadly and pestilent, especially when those are instituted into charges ecclesiastical, who, were they never so willing, yet for want of the language of the people, are unable to discharge them. Concerning which very point, I know your grace remembers the propositions of the learned and zealous bishop of Lincoln before pope Innocent. I will not add the confession of our adversaries themselves, in the council of Trent; nor the judgment of that good father, the author of the history thereof, touching non-residence. Let the thing itself speak, whence flow the ignorance of the people, the neglect of God's worship, the defrauding of the poor of the remains of dedicate things, the ruin of the mansion-houses of the ministers, the desolation of churches, the swallowing up of parishes by the farmers of them, but from this fountain? There may be cause, no doubt, why sometimes in some place, and to some man, many churches may be committed. But now, that, as appears by the late certificates, there are, besides the titulary primate and bishop, of priests, in the dioceses of Kilmore and Ardagh, sixty-six; of ministers and curates but thirty-two; of which also three whose wives come not to the church. In this so great odds, as the adversaries have of us in number, (to omit the advantage of the language, the possession of the peoples' hearts, the countenancing of the nobility and gentry) is it a time to commit many churches to one man? whom I will not disable; and he saith he hath a very able interpreter: and I think no less, which made me once to say, that I would sooner confer the benefice of Kildromfarten upon him, than upon himself; which resolution I do still hold, in how ill part soever he takes it. But what hath he done in the parishes already committed to him, for the instruction of the Irish, that we should commit another unto him? He

that cannot perform his duty to one, without a helper; or to that little part of it whose tongue he hath, is he sufficient to do it to three? No, it is the wages is sought, not the work. And yet with the means he hath already, the good man his predecessor maintained a wife and a family; and cannot he in his solitary (he had once written monkish) life defray himself? Well, if there can be none found fit to discharge the duty, let him have the wages to better his maintenance: but when your grace assureth us, we shall lack no men, when there is besides Mr. Crian, (whom D. Sheridan hath heard preach as a friar in that very place; which I account would be the more to God's glory, if there now he should plant the truth, which before he endeavoured to root out); besides him we have Mr. Nugent, who offereth himself in an honest and discreet letter lately written to me. We have sundry in the college, and namely two trained up at the Irish lecture; one whereof hath translated your grace's catechism into Irish; besides Mr. Duncan and others. With what colour can we pass by these, and suffer him to fat himself with the blood of God's people? Pardon me, I beseech your grace, when I say we, I mean not to prescribe any thing to you: myself, I hope, shall never do it, or consent to it. And so long as this is the cause of Mr. D.'s wrath against me, whether I suffer by his pen or his tongue I shall rejoice, as suffering for righteousness sake. And sith himself in his last letter excuses my intent, I do submit my actions after God to your grace's censure, ready to make him satisfaction, if in any thing in word or deed I have wronged him.

For conclusion of this business, wherein I am sorry to be so troublesome to your grace, let him surcease this his greedy and impudent pretence to this benefice, let Mr. Nugent be admitted to it, or Mr. Crian, if he be not yet provided for; to whom I will hope ere long to add Mr. Nugent for a neighbour, *σύντε δυ' ἐρχομένω.* If these second (questionless better) thoughts have any place in him, as in his last letters he gives some hope, let my complaints against him be cast into the fire. God make him an humble and modest man. But if Mr. Dean will needs persist,

I beseech your grace to view my reply, to the which I will add no more. As touching his traducing me in the pulpit at Cavan, I have sent your grace the testimonies of Mr. Robins and Mr. Teate, although he had been with them before, and denied what they formerly conceived. And if your grace will be pleased to inquire of Mr. Cape by a line or two, (with whom I never spake word about the matter) or compare the heads of his sermon (which he saith were general) with his former reports made of me, I doubt not but you will soon find the truth.

I have sent also his protestation against my visitations: wherein I desire your grace to observe the blindness of malice. He pretends that I may not visit but at or after Michaelmas every year. As if the month of July, wherein I visited, were not after Michaelmas; for before the last Michaelmas I visited not. I omit that he calls himself the head of the chapter. The canon law calls the bishop so: he will have the bishop visit the whole diocese together, directly contrary to that form which the canons prescribe. But this protestation having neither Latin nor law, nor common sense, doth declare the skill of him that drew it, and the wit of him that uses it. Which if your grace enjoin him not to revoke, I shall be enforced to put a remedy to it otherwise, in respect of the evil example and prejudice it might bring to posterity. And now to leave this unpleasant subject: since my being with you, here was with me Mr. Brady, bringing with him the resignation of the benefice of Mullagh which I had conferred upon Mr. Dunsterville, and united to his former of Moybolk; he brought with him letters from my lord of Cork and Sir W. Parsons, to whom he is allied. But examining him, I found him (besides a very raw divine) unable to read the Irish, and therefore excused myself to the lords for admitting him. A few days after, viz. the 10th of this month, here was with me Mr. Dunsterville himself, and signified unto me that he had revoked his former resignation. Thus he plays fast and loose, and most unconscionably neglects his duty. Omnes quæ sunt quærunt. Indeed I doubted his resignation was not good, in as much

as he retained still the former benefice, whereto this was united. Now I see clearly there was a compact between him and Mr. Brady, that if he could not be admitted, he should resume his benefice again.

I have received letters from Mr. Dr. Ward of the date of May 28. in which he mentions again the point of the justification of infants by baptism. To whom I have written an answer, but not yet sent it. I send herewith a copy thereof to your grace, humbly requiring your advice and censure (if it be not too much to your grace's trouble) before I send it. I have also written an answer to Dr. Richardson in the question touching the root of efficacy, or efficiency of grace, but it is long, and consists of five or six sheets of paper, so as I cannot now send it. I shall hereafter submit it, as all other my endeavours, to your grace's censure and correction. I have received also a large answer from my lord of Derry, touching justifying faith, whereto I have not yet had time to reply. Nor do I know it be worth the labour, the difference being but in the manner of teaching: as whether justifying faith be an assent working affiance; or else an affiance following assent. I wrote presently upon my return from your grace to my lords justices, desiring to be excused from going in person to take possession of the mass-houses, and a certificate that my suit with Mr. Cook is depending before them. I have not as yet received answer, by reason (as Sir Will. Ussher signified to my son) the lord chancellor's indisposition did not permit his hand to be gotten. I do scarce hope to receive any certificate from them, for the respect they will have not to seem to infringe your grace's jurisdiction. Whereupon I shall be enforced to entertain a proctor for me at your grace's court when I am next to appear, it being the very time when my courts in the county of Leitrim were set before I was with you.

Ashamed I am to be thus tedious; but I hope you will pardon me, sith you required and I promised to write often: and having had opportunity to convey my letters, this must serve instead of many. Concluding with my

humble service to your grace, and thanks for my kind entertainment, I desire the blessing of your prayers, and remain always,

Your Grace's humble servant,

WILL. KILMORE AND ARDAGHEN.

Kilmore, Sept. 18.
1630.

LETTER CLXXIX.

THE ARCHBISHOP OF ARMAGH TO DR. SAMUEL WARD.

Salutem a salutis fonte D. N. Jesu Christo.

I UNDERSTOOD not till of late that the inventory of Sir John Brereton's goods had been exhibited, for I use very little to meddle with the businesses of that court. I now send you a copy thereof under the hands of the register; but the inventory of what he had in England you must seek for in the courts there. I desire very much to have a transcript sent me of the Latin Ignatius. If you will appoint any one to copy it out I will take order that Mr. Burnet shall defray the charges according to your appointment. If my lord of Salisbury's lectures be not shortly to be printed, I would have you do the like with them: but especially with your own lectures (which I most of all desire) and answers to the animadversions of my lord of Kilmore and others, upon your determination of the question concerning the efficacy of baptism. My lord of Kilmore is a man whom I have always much honoured, and I hope you shall never hear otherwise but that we have the grace to forbear one another in love, endeavouring to keep the unity of the spirit in the bond of peace.

My lord of Derry's treatises of the covenant of grace and certainty of perseverance, are well nigh wholly printed. He hath now in hand a treatise of justification, which is above six quires of paper in written hand. I have finished the history of Gotteschalcus and the predestination controversy stirred up in his time; whereunto you have given a good furtherance in your learned observations sent unto me touching the original of the nick-name of the Prædes-

tinatiani, imposed by the Semi-Pelagians upon the followers of St. Augustine. I have had out of Corbey-Abbey, in France, two confessions written by Gotheschalcus himself, which as yet have not been printed. If we could obtain Rathrannus his treatise of the same argument, written unto the emperor Charles the same time: I doubt not but it would give us as great contentment as his other work doth, De Corpore et Sanguine Domini, for he held constantly St. Augustine's doctrine against the Semi-Pelagians. I have now in hand Institutionum Chronologicarum, lib. III. wherein I labour, by clearness of method, and the easy manner of handling, to make that perplexed study familiar to the capacity of the meanest understanding. Therein I handle only *τὸ ὅτι*, making up, as it were, the body of an art; after which I intend (if God spare me life and health) to fall upon the *διότι* in the Sacred Chronology, and there to handle all the controversies of that kind which may bring light to the sacred history, and the connexion of it with the Exotical. I have reviewed also my Answer to the Jesuit's Challenge, and enlarged it with many additions; which by this time, I suppose, are newly printed at London. I pray you remember both mine and my wife's hearty commendations to good Mrs. Ward, and forget not in your prayers

Your most assured friend,

JA. ARMACHANUS.

Drogheda, Dec. 10.
1630.

LETTER CLXXX.

THE ARCHBISHOP OF ARMAGH TO DR. SAMUEL WARD.

Good Doctor,

I received, with your last letter, the Penitential canons of Maimonides, for which I heartily thank you. In lieu whereof I hereby send unto you the History of Gottheschalcus, the first Latin book, I suppose, that ever was printed in Ireland. I have directed it, as you see, to Mr. Vossius, but upon your advertisement forbore to commit the publication of it unto him. For the Arminian questions I desire never to read any more than my lord of Salisbury's lectures touching predestination, and Christ's death, and your's concerning grace and free will, together with the determination of the question of perseverance, which you showed unto me. Of all those I very much desire you would send me a copy, Mr. Burnett laying out whatsoever charge the transcribing shall come unto. If those things of yours were now to be published, you might justly make a stop of condescending to my request until you had more carefully revised them; but being to be sent only for a private use, and for the safeguarding of the principal, I suppose you need not be so scrupulous in standing so much upon the perfecting of them. I expect also the copies which you promised me of the answers to the animadversions upon your Determination of the efficacy of baptism in infants, and your reply thereunto. The copy of Ignatius Mr. Burnett writeth unto me he hath received, but it is not yet come into my hands. The book of Scotus in Bennett college I guess to be the same with a manuscript which I have myself

without the author's name, beginning thus: "Quod status prælatorum, viz. pastorum Ecclesiæ præsupponit statum alium, prolatur sic." I had thought the other had been written by Johannes Erigena, or else I had not much desired it: but now that I discern it came from Johannes Duns, I do not much esteem it. My lord of Derry's book touching the certainty of perseverance, I doubt not but you have seen long before this time.

If I be not deceived, being once in talk of Scaliger at your table, Mr. Mead made mention of some mistake of his in the fragments of Abydenus or Berosus, which he hath published at the end of his books De emendatione temporum: but what it was I cannot call to remembrance. If you have a better memory I pray you help mine, or else enquire of Dr. Mead himself when you shall have occasion next to see him. I have directed Mr. Barnet to send one of my books unto him, which I pray you deliver to him with my hearty salutations. I will be no further troublesome unto you at this time: but committing you and all your godly studies to the blessing of almighty God, I rest

Your own most assured,

JA. ARMACHANUS.

Termonferkin,
July 28. 1631.

LETTER CLXXXI.

DR. FORBES, PROFESSOR OF DIVINITY AT ABERDEEN, WITH HIS IRENICUM, TO THE ARCHBISHOP OF ARMAGH.

Reverendissimo in Christo Patri Jacobo Usserio Dei miseratione archiepiscopo Armacano totius Hiberniæ primati meritissimo, Domino suo colendissimo.

Salutem in Domino.

Reverendissime et Sanctissime Pater,

Tanta mihi ex doctissimis et tam longe lateque laudatissimis paternitatis tuæ lucubrationibus, famosissimaque in omnes, præsertim piæ eruditionis appetentes, humanitate, incessit venerandi tui nominis reverentia, isque ardor me tenet limatissimum tuum judicium de rebus nostris consulendi, ut hoc qualecunque, licet tumultuarium, procurandæ pacis conamen ad tuam sanctitatem destinare non dubitaverim, animos collegi ex reverendi decani tui hortamento, pollicentis rem me haud ingratam pietati tuæ hoc officio præstiturum. Præpropera, fateor, scriptio: id quod adjectus omissorum index non inficiatur. Sed quid facias? inopinata mala sæpe non morantur ex præparato suppetias. Hoc saltem submissæ erga tuam eminentiam observantiæ meæ sit testimonium. Vale, pater in Christo colendissime, et diu fœlix Deo ejusque Ecclesiæ vive, nostri in sanctissimis tuis precibus memor.

Beatitudini tuæ submisse addictissimus,

JOANNES FORBESIUS S. S. Theol. D. et
Professor in academia Aberdoniensi in Scotia.

Aberdoni die 7. Aug.
anno Dom. 1631.

LETTER CLXXXII.

REVERENDISSIMO IN CHRISTO PATRI AC DOMINO, DOMINO JACOBO, ARCHIEPISCOPO ARMACENSI, ET TOTIUS HIBERNIÆ PRIMATI, DOMINO NOSTRO BENIGNISSIMO.

Gratia et pax a Deo Patre, per Dominum nostrum Jesum Christum. Amen.

Reverendissime in Christo Pater, Domine et Benefactor, vera animi observantia nobis colende, quod propheta regius psalmo CXXXVI. inter alia multa Dei beneficia, tum in universum genus humanum, tum specialiter in Ecclesiam suam collata, versu vicesimo tertio commemorat: "Dominus in humiliatione nostra memor fuit nostri: quia in seculum est benignitas ejus," &c. Id nos in exilio nostro septennali sæpius efficaciter experti sumus, et adhuc experimur: ac proinde etiam merito commemorare et celebrare debemus. Dum enim propter evangelium Christi functionibus nostris dejecti, patria expulsi, in terra aliena inter hospites parum propitios, miseri vitam extrema per omnia ducimus: benignissimus Pater Cœlestis subinde nostri memorem sese præstat, pios nobis nutricios etiam e longinquo excitat, qui viscera miserationum suarum nobis aperiant, afflictiones nostras per sanctorum communionem suas esse ducant, et liberalitate sua inopiam nostram solentur ac sublevent.

Quorum in numero tu, reverendissime domine, tanquam novus quidam sol ex ultimo occidente nobis exortus es: qui lucem fidei, quam habes in Dominum Jesum, et charitatis in omnes sanctos, qua totam Hiberniam collustras, per tanta locorum intervalla, per tot interjecta maria, usque ad nidulos et latibula exilii nostri, in ipso Germaniæ me-

ditullio clarissime effulgere fecisti. Dum simulatque literæ nostræ supplices, miseriæque nostræ indices, anno præterito ad reverendissimam dominationem tuam perlatæ sunt, summa cum prothymia et prolubio totus in eam cogitationem atque curam incubuisti: ut fidelium animi per universum Hiberniæ regnum qua religionis purioris exercitium viget, sanctis cohortationibus ad hilarem et liberalem eleemosynarum pro nobis collationem permoverentur. Nimirum hoc est vere Primatem Hiberniæ esse; non titulo tantum et dignitate, verum etiam pietate, humanitate, sympathia, charitate, atque omni genere virtutis. Nec fuisse inanem laborem tuum in DOMINO, eventus ostendit. Etenim tam luculentum subsidium a fidelibus in Irlandia vestra pro nobis collatum, atque ad nos tribus vicibus transmissum est: videlicet, quadringentarum octoginta octo librarum sterlingarum, unius solidi, et decem nummorum, quale nos ne optare quidem, nedum sperare unquam ex illis locis, ausi fuissemus. Quippe qui non ignoraremus, vix tertiam regni partem religioni nostræ orthodoxæ, reliquam autem multitudinem omnem pontificiæ addictam esse.

Quamobrem reverendissimæ dominationi tuæ pro tanto favore studioque, opere ipso plus satis comprobato, gratias quam maximas agimus, tum nostro tum omnium fratrum coexulum nomine. Habemus etiam majores, nam relaturos nos esse, affirmare non possumus; præsertim hoc afflictissimo rerum nostrarum statu. Sed DEUM oramus, ut quæ in nos contulisti, ille qui potest solus, multo cum fœnore in te refundat. Sicut viduæ Sareptanæ, domuique ejus largissime refudit, quicquid[a] alimoniæ in Eliam prophetam tempore persecutionis et famis impenderat. Sicut etiam optimo et benefico episcopo Spiridioni, de quo fit mentio in historia ecclesiastica, cumulatim reposuit, quicquid ille in pauperes famelicos erogarat. Cum enim horreum suum omnibus egenis aperuisset, ut inde quisque, prout indigeret, frumentum acciperet: cumulus non decrevit, sed tantus perduravit ad finem usque caritatis, quantus fuerat initio. Sicut denique Tiberio secundo im-

[a] 1 Reg. cap. 17.

peratori, erga pauperes liberalissimo, et opes mirabiliter auxit, et vietorias egregias donavit.

Nec dubitare debet reverendissima dominatio tua, ad te quoque pertinere, quod angelus ad Cornelium eenturionem dieit: "Preees[b] et eleemosynæ tuæ aseenderunt in memoriam in Dei conspectu." Et quod ipse Filius Dei ad antistitem Thyatirensis eeelesiæ dieit: "Novi[c] opera tua et charitatem, et subministrationem et fidem," &e. Quodque hæe suo tempore tibi latura sint fruetus suos. Porro sieut eonfidimus, eatalogum seu tabulas rationum, quas pro primis duabus quotis ad R. D. tuam, una eum euebaristicis missimus reete redditas esse: ita nune etiam pro novissimis duabus quotis, quæ 185. libras sterl. 8. solidos eontinuerunt, et hie nostræ monetæ florenos 1231. eonfeeerunt, catalogum hisee adjunetum mittimus: ut banc distributionem non minus, quam priores duas, fideliter a nobis factas esse, inde eonstare possit. In quem finem etiam apoeham pro aeceptis peeuniis non tantum a nobis collectæ administratoribus, sed etiam ab aliis primariis viris subscriptam, ad optimum et humanissimum virum, dom. Christianum Bor. mereatorem Dublinensem, missimus. Habemus præterea hic ad manus, et diligenter asservamus singulorum partieipantium ehirographa; quibus se portiones in eatalogo assignatas aecepisse attestantur. Si forte ad probandam aeeeptieum expenso congruentiam, iis aliquando opus sit.

Quod restat, quod unum gratitudinis argumentum edere nune possumus; nos non tantum pro salute et ineolumitate tua seduli ad Deum preeatores, verum etiam tuorum in nos meritorum laudumque tuarum grati bueeinatores apud homines futuri sumus: ita, ut quoeunque terrarum nostra nos fata deferent, fidelem tui memoriam nobiscum simus ablaturi. Bene vale, Pater eximie et venerande. Dominus Jesus opus manuum tuarum eonfirmet, ad nominis sui gloriam, et Eeelesiæ suæ inerementum. Amen. Norin-

[b] Actor. cap. 10.

[c] Apoc. cap. 3. ver. 19.

burgæ die xiii. Septembris, anno Dei Hominis facti MDCXXXI. reverendissimam dominationem tuam

Subjectissimo studio colentes

Sacræ collectæ pro exulibus archipalatinatus

Superioris administratores, fratrum omnium nomine,

AMBROSIUS TOLNER quondam pastor ecclesiæ Turschennentensis, et dioceseos Waldsassensis inspector, unde nunc exul in agro Norico, suo et Ln. Georgii Summeri nomine jam absentis.
GEBHARDUS AGRICOLA ecclesiæ Aurbacensis quondam pastor et inspector, nunc in Marchionatum exulans, &c.
JONAS LIBINGUS judex quondam archipalatinus cænobii Weisseni, nunc in exilio ad sacræ collectæ negotia deputatus Norimbergæ.

LETTER CLXXXIII.

THE ARCHBISHOP OF ARMAGH TO DR. FORBES.

D. Johanni Forbesio SS. Theologiæ D. et professori in Academia Aberdoniensi in Scotia.

VIR EXIMIE!

SUMMA in voluptate Εἰρηνικὸν tuum perlegi: eamque patriæ tuæ felicitatem sum gratulatus, quod novum tandem produxit Εἰρηναῖον, qui eam ipsi præstitit diligentiam et virtutem, quam olim exteris ecclesiis (quum non admodum dissimiles de adiaphoris obortæ lites earum pacem perturbarent) exhibuit ille vetus; qui *φερώνυμος*[a] *τις ὢν τῇ προσηγορίᾳ, αὐτῷ τε τῷ τρόπῳ εἰρηνοποιὸς, ὑπὲρ τῆς τῶν ἐκκλησιῶν εἰρήνης παρεκάλει τε καὶ ἐπρέσβευε.*

Nulla salus bello; ipsique bello salus si qualis sit, non alio quam pacis nomine ea continetur. Nam et de לשלום[b] המלחמה pace bello Uriam, opinor, a Davide aliquando interrogatum meministi.

Jam vero pro *εἰρηνικῷ*, scriptum remitto tibi ego *πολεμικὸν*, sed quod jucundum præbeat spectaculum Midianiticorum satellitum inter se manu conserentium, et mutuo isto bello ecclesiolæ nostræ pacem promoventium. Tu quicquid hoc est munusculi, ut ab homine optime erga te affecto transmissum, suscipe et me, ut facis, ama. Pontanæ in Hibernia III. Id. Decembr. anno reparatæ salutis, 1631.

Tuus in Christi ministerio conservus,

JA. AR.

[a] Euseb. lib. 5. Hist. eccles. *κεφ. ης*. [b] 2 Sam. chap. 11. ver. 7.

LETTER CLXXXIV.

DOCTISSIMO ET ORNATISSIMO VIRO D. LUDOVICO DE DIEU, ECCLESIÆ LUGDUNO-BATAVÆ PASTORI, FRATRI PLURIMUM HONORANDO. LEYDAM.

Salutem, a salutis fonte D. N. Jesu Christo.

Libros, quos ad te et clarissimum Vossium miseram, acceptos fuisse, lætus ab utroque vestrum audio: sed literas, alteri cuidam e Belgio vestro (in Hispaniam, ut audivi, postea profecto) commissas, interiisse video. Quæ jactura effecit, ut nulli facile nuncio fidem deferendarum literarum adhibuerim hactenus. Discedente vero hinc ad vos nobilissimo juvene Dunharvainæ vicecomite; oblatam tam opportune occasionem prætermittere nolens, perspectæ nobis fidei γραμματοφόρῳ, ipsius vicecomitis ephoro, tradendas curo quas jam scribo literas.

Atque ut ὕστερον πρότερον, quod aiunt, ab eo in quo postremas tuas terminaveras, ego nunc incipiam: monachum illum, de quo ad D. Rivetum scripsit Marinus Marsenius, non alium quam Johannem Morinum fuisse suspicor, qui tum in prolixa illa præfatione editioni τῶν ἑβδομήκοντα (quæ Lutetiæ anno 1628. Græco-Latina prodiit) præfixa, tum in Exercitationibus ecclesiasticis (quas in Samaritanum Pentateuchum ibidem anno 1631. evulgavit) ex Græcorum et Samariticorum codicum fide, Hebræum nostrum textum corruptum et depravatum esse, stultissima opera astruere conatus est. Stultissimam enim quid ni dixerim? cum eadem ipse opera sua sibi cædat vineta, et (quod probe est a te animadversum) vulgatæ editionis Latinæ authoritatem pariter enervet: Tridentinorum suorum decreti parum memor, qui ut hæc ipsa editio pro

authentica habeatur statuerunt, et ut eam nemo rejicere quovis prætextu audeat vel præsumat; atque adeo eodem cum illo afflatus spiritu, cui immanis iste versus olim excidit:

Pereant amici, dum una inimici intercidant[a].

Tui et eruditissimi Constantini tui erit, hominis nimio sibi placentis audaciam atque αὐθάδειαν comprimere, et sacrorum fontium integritatem sartam tectam ab omni detrimento conservare. Qua in re præstanda, maximo vobis erit subsidio Veteris Testamenti editio Syriaca, quam ab apostolorum temporibus hucusque magno omnium orientis populorum, qui Chaldaica sive Syriaca utuntur lingua, consensu retentam, et semper summa in veneratione et auctoritate esse habitam; et demum publice in omnibus eorum ecclesiis antiquissimis constitutis in Syria, Mesopotamia, Chaldæa, Ægypto, et denique in universi orientis partibus dispersis ac disseminatis, lectam esse ac legi, in Diatriba de Chaldaicæ linguæ utilitate confirmat Georgius Amira Syrus. Cum enim hæc in ecclesia Antiochena (a qua Christianum nobis processit nomen) a primis usque temporibus recepta, et a veteribus patribus (Melitone Sardensi, Basilio Cæsareensi Apollinario Laodiceno, Eusebio Emeseno, Diodoro Tarsensi, Theodoreto Cyrensi, Procopio Gazæo, Hesychio, Polychronio, et authore questionum et responsionum ad orthodoxos, quæ Justino martyri tribuuntur) subinde citata fuerit: argumentum nobis præbet ἀναντίῤῥητον, loca textus Hebraici cum ea consentientia a posterioribus Masorethis et Judæorum Rabbinis, quod isti nugatores clamitant, haudquaquam interpolari potuisse. Quare, sicut antea Samaritanum, ita nunc Syriacum Pentateuchum per D. Freyum nostrum tibi mittendum duxi: ut ad Mosaicos quamprimum libros ad ardelionis istius nefaria critica vindicandos aggredereris.

Habeo et totius Veteris Instrumenti librorum (quam mihi emptam in Syria vidit D. Jacobus Golius) versionem

[a] Cic. Orat. pro Dejotaro.

similem, nec canonicorum tantum, sed apocryphorum quoque adjuncto etiam Fl. Josephi de Maccabæis. Hanc, et quicquid penes me est Samariticorum fragmentorum, tecum communicaturus sum libens: si quando animum induxeris Parisiensem (quam expectamus), Samaritani et Syriaci contextus editionem cum MSS. nostris exemplaribus comparare. Id enim tantum relinquitur peragendum; primæ editionis gloria, quam academiæ vestræ optabam, aliorum festinatione jam præerepta. Neque alium in finem quaternio ille Arabico-Samaritanus, elegantissimo charactere exaratus, a me missus fuerat, quam ut formulæ archetypæ, quas matrices vocant, inde exprimerentur, si, quod sperabam, editio ista apud vos procederet. Integrum vero Samaritanum Pentateuchum in Arabicam et Cuthæis vernaculam linguam translatum extat: licet ea solum pars, quæ Genesin et Deuteronomion complectitur, ad meas manus pervenerit. Sunt etiam apud me nummi sex ænei vetustissimi, partim Phœniciis partim Arabicis literarum notis, longe ante tempora Mahummedica, insigniti: quorum usus fortasse aliquis in dissertatione de Samaritanorum characterum origine esse poterit.

Arabici Psalterii tria habui exemplaria, satis antiqua: quorum unum D. Londinensi episcopo, academiæ Oxoniensis dignissimo cancellario, cum aliquam multis aliis codicibus MSS. nuper a me donatum est: alterum quod D. Gulielmo Bedwello commodaveram, eo jam vita functo, vix est ut recuperari a me posse sperem: bibliotheca mea tertium adhuc conservat. Habeo et Genesim Arabice ex Græco versam, et amplo commentario explicatam: Arabicas quoque homilias in sacræ historiæ partem, a Josepho incipientes. Eadem lingua Chrysostomi conciones quadragesimales habeo, quæ in nostris desiderantur libris, et Græcis et Latinis. Arabicum quoque Nomocanonem possideo; in quo veterum synodorum canones ad certos titulos reducti continentur.

E Syriacis Ephræmi, præter tractatum quem habes de amore sapientiæ, hymni apud me sunt de humilitate, resipiscentia, fine seculi, Gog et Magog, monachis et eremitis;

nocturna meditatio contra ebrietatem et crapulam: et præcationum liber. Item hymni varii alphabetici. Habeo et Syriacum in quatuor Evangelia commentarium: et in universa fere biblia alterum Thesauri Secretorum titulo prænotatum: cui et quatuor tabulæ chronologicæ sunt insertæ

1. Patriarcharum, ab Adamo ad Mosem.
2. Judicum, a Josua ad Samuelem.
3. Regum a Saule ad Sedechiam.
4. Imperatorum exterorum a Nebuchadnetsare ad Vespatianum usque. librum sermonum in dies festos his addas licet: et Syriacam grammaticam absolutissimam. Samaritica vero scripta, præter Pentateuchum, quæ nactus sum omnia ad communem amicum nostrum D. Johannem Seldenum transmisi: a quo, quod contineant poteris resciscere: et de nostris quidem hactenus.

Accepi, simul cum canonicarum epistolarum editione Syra, eruditissimas tuas in quatuor evangelia animadversiones: in quibus quod culpem nihil est, si profusam mei, nihil tale promeriti, laudationem exceperis. Omnino luculentum opus est, et recondita multiplicique doctrina refertum: nec, si me audias, prius conquiesces quam pari diligentia et simili commentationis genere quod Novi Testamenti est reliquum illustraveris. Nihil enim certe in morte clarissimi Amanæ amisisse nos video, quod non academia vestra Lugdunensis in te, in Imperatore, in Golio, abunde compenset. Reliquit vero filium post se doctissimus Buxtorffius, qui parentis vestigiis et loco insistens, magnam de se apud omnes spem concitat, inprimis sacrarum literarum studiosos: dum, quod audio, rabbinicum studium sacris aliquando meditationibus concionando temperat. Vidi et ego specimen concordantiarum patris, quas pro merito magni facio; majori tamen desiderio expecto lexicon, de quo filius ad clarissimum Heinsium: quandoquidem (quod a Buxtorffio P. verissime est notatum) id quod dederunt nobis Parisienses, bono publico parum consulat.

Loco tuorum remitto munera χάλκεα plane χρυσείων; Prædestinatianæ (quæ ecclesias vestras tantopere per-

turbat) controversiæ historiam, et veterum epistolarum Hibernicarum farraginem: utramque manu mea correctam, ut si deinceps forte edantur, ex isto *αὐτογράφῳ* paulo prodire possint emendatiores. Tu donum ipsum non spectabis, quod est profecto leviculum, sed animum summe erga te affectum donantis, qui est

Totus tuus,

JACOBUS USSERIUS ARMACHANUS.

Dublinii, V. Idus
Junias, 1632.

Si D. Casauboni apud vos edendæ sint epistolæ; habeo illius aliquot, quas typographo impertiam.

LETTER CLXXXV.

ORNATISSIMO CLARISSIMOQUE VIRO D. GERARDO VOSSIO, HISTORIÆ ET CIVILIS DOCTRINÆ APUD AMSTELODAMENSES PROFESSORI.

Accepi, vir eximie, literas tuas, quibus dum amorem quo te prosequor ex breviore saltem muneris indieio reete quidem eolligis, nobilissimum tuum peetus instar fertilioris alieujus agri aperis, qui plus multo adferat quam aeeeperit. Adeo munuseulum nuper tibi a me oblatum extollis, ut quo te merito me absolvere studebas, eo me tuo totum impliees, et benefieium longe majus reddere videaris, eum te debere aliquid mihi profiteris. Utcunque vero aliqua inter nos in Gottesehalei historia oboriatur differentia; gaudeo tamen, et tibi ex animo gratulor, nos, (quod ait) in eo, quod rei eaput est, eonsentire, uterque dum B. Augustini sententiam ampleetimur. Quam sive Gottesehaleus per omnia fuerit seeutus, sive aliquando exeesserit, nolim ego multum eontendere: modo, quod libenter audio, nobis ipsis eum Augustino eonveniat, eujus sententiam in eausa Gottesehalei tuendam suseeperat Remigius. Qui vero duriores sunt, vel fuerunt, Augustini interpretes nunquam mihi plaeuerunt, minimeque omnium inertes illi *τοῦ ἀργοῦ λόγου κήρυκες*, qui faeiunt agendo ut nihil agamus, et homines sponte sua ignavos ipsos quoque truneis reddunt stupidiores, quum divinus ille gratiæ præeo, ex eo ipso quod Deus is sit qui efficiat in nobis *καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας*, contrarium plane dedueat *πόρισμα*: studendum ideireo ut eum timore et tremore salutem nostram operemur. Quippe quod verendum sit, si ab religione officii hie deelinaverimus, et, vel nihil agendo vel male agendo, eum a cujus *εὐδοκία* illa quam habemus volendi et faeiendi potestas

tota pendet irritaverimus; ne Deus ita a nobis lacessitus jure suo nobiscum agat atque nos desertos deserat, et novas ad volendum et agendum vires, absque quibus ipsi nos lassos erigere nequeamus, ultra non impertiat.

De Mariano nostro, qui factum ut mutus omnino ad vos venerit, amantissimo utriusque nostrum D. Ludovico de Dieu rationem reddidi. Mens vero quæ nunc est mihi, tum erat eadem: nempe ut, sicut tua opera, ita etiam sub tuo nomine, integer prodiret Marianus. Integrum vero in unico Cottonianæ bibliothecæ exemplari reperi: si tamen integrum. Postrema enim pars chronici a Dionysianæ æræ anno 900. usque ad finem, quam inde descriptam totam seorsim ad te miseram, integrior in Sichardi editione legitur; cui siquid desit ex tuo supplendum erit exemplari; quod illud Gemblacense esse suspicor, ex quo novam Mariani editionem promisit nobis Miræus quam non præstitit. Nactus sum et alia tria exemplaria, in quibus Anglicanum Florentii chronicon cum universali Mariani hoc Wigorniensis quidam monachus regis Stephani temporibus commiscuerat. Ex eorum uno Florentium, vel potius Marianum, suum edidit nobilissimus D. Gulielmus Howardus de Naworth, Thomæ Norfolciensis ducis filius. Duo alia apud Oxonienses vidi, in Bodleiana unum, in collegii Corporis Christi bibliotheca alterum: quorum utrumque præter proœmia integrum librum secundum habuit, qui a primo aberat.

"Initio Cottoniani codicis verba ista prefixa inveni. Meum nomen ut dignum, Chronica chronicarum; cum præ illis servo verba evangelistarum; nulla enim chronica conservat diem mensis solaris resurrectionis Christi juxta historiam Evangelii nisi ista sola." Sequebantur deinde, tanquam ipsius Mariani, tabellæ illæ chronologicæ quas in apographi mei principio descriptas vides: quæ commodius, ni fallor, ad calcem operis essent rejiciendæ. Earum aliquot in Bodleiano quoque habentur codice (qui a consulum indiculo incipit) et in altero collegii Corporis Christi plures; Romanorum episcoporum catalogo usque ad Eugenium III. perducto, cui alia adscripti erant manu ann. 8. mens. 4. di. 20. quod argumento est Eugenii

tempore exemplar illud fuisse exaratum. Ut autem intelligas quibus in locis Cottonianum libri primi et tertii chronicon a vulgato differat: Florentium Wigorniensem nunc ad te mitto, quem Francisci Quarlesii opera, qui mihi tum erat ab epistolis (vir ob sacratiorem poesin apud Anglos suos non incelebris) cum illo conferendum curavi ad annum usque Dom. DCCCC. Dionysianum, a quo quaternio prius missus initium duxit. Ubi quæ lineis subtus ductis sunt notata, a Cottoniano exemplari absunt, et ex Florentii annalibus a Wigorniensi de quo dixi monacho sunt hic intexta.

Mitto simul et epitomen a Roberto Lotharingo, Herefordensi episcopo, eodem quo Marianus mortem obiit anno concinnatam; cujus in quarto de pontificibus libro Gulielmus Malmesburiensis ita meminit. "Erat tunc temporis monachus Marianus apud Magontiam inclusus, qui longo solitudinis otio chronographos scrutatus, dissonantiam cyclorum Dionysii Exigui contra evangelicam veritatem vel primus vel solus animadvertit. Itaque ab initio sæculi annos singulos recensens, 22. annos, qui circulo deerant, superaddit, magnam et diffusissimam chronicam facere adorsus. Eum librum Robertus miratus unice, æmulatus mirifice, Angliæ invehendum curavit. Denique captus Mariani ingenio, quicquid ille largius dixerat, in arctum contrahens defloravit; adeo splendide, ut magis valere defloratio videatur, quam ingentis illus voluminis diffusio."

Ad calcem hujus epitomes, in Cottoniano codice, appendix adjecta ab altero Bodleianæ bibliothecæ aberat: quam vel eo nomine negligendam non putabam, quod magnæ illius periodi Julianæ, cujus usum magno Scaligero acceptum referrimus, prima vestigia in ea deprehenderim. De magnis cyclis appendicem non dissimilem ad finem libri primi ipsius Mariani in collegii Corporis Christi MS. appositam inveni, quam hic inclusam mitto; alia quoque de Mariani patria et variis editionibus collectanea missurus similiter si ad editionis tuæ ornatum aliquid inde accessurum a te intellexero. Deus laboribus tuis benedicat; et omnia tua studia in honorem gratiæ suæ, Ec-

clesiæ bonum atque reipublicæ Christianæ vertat emolumentum. Vale, vir clarissime, et siquæ sunt alia, ex latore harum literarum D. Freyo fusius intellige. Dublini anno MDCXXXII. quarto idus Junias.

Tui studiosissimus,

JA. ARMACH.

LETTER CLXXXVI.

THE ARCHBISHOP OF ARMAGH TO DR. WARD.

Good Doctor,

As soon as I came to Dublin, after the receipt of your last letters, I dealt with those whom you thought to have some knowledge in Sir John Brereton's estate, but got nothing from them which I could conceive any way advantageous to your college. He that knew most was Patrick Cossin, whom I then caused to write unto you, for Geffrey Welsh pretended that he understood nothing in that matter. I received a very kind letter from Mr. Vossius for my history of Gotteschalcus. A copy of your writings touching the efficacy of baptism, and the questions with the Remonstrants I much desire, for Dr. Twisse I see (as you feared) hath followed the rigid part; Mr. Burnet will pay for the transcribing, as he did for Ignatius, the copy whereof was well taken out, and serveth me to singular good use. I have gotten since also a good large fragment of the beginning of Clement's genuine epistle to the Corinthians. I send you herewith a toy lately published by me, while I remained about other occasions at Dublin. The 19th epistle you may make up out of your Cambridge copies of Claudius Scotus in Bennett, Pembroke, and Emanuel college libraries. The 30th of Gillebertus I did transcribe in your own house, out of the MS. of the public library, which I would wish at your leisure you did compare with the other copy of Bennet college. I will trouble you no further at the present: but, with remembrance of my kindest salutations

unto your virtuous yoke, commit you to God's blessing, and rest,

Your own most assured,

JA. ARMACHANUS.

Armagh, Aug. 9th.
1632.

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LETTER CLXXXVII.

THE ARCHBISHOP OF ARMAGH TO MR. JOSEPH MEDE.

Worthy Sir,

I received long since your most accurate explication of the principal chapters of the Revelation, together with your learned conjectures upon the succession of the Babylonian kings recorded in the fragments of Berosus and Megasthenes. I cannot sufficiently commend either the one or the other; but acknowledge myself to have here learned from you in both what otherwise would never have come into my mind. I am now in hand with a treatise De Britannicarum ecclesiarum primordiis, setting down as much as may be found in the manuscripts that remain of our nation touching the argument. I have entered also upon the determination of the controversies which concern the chronology of the Sacred Scripture; wherein I shall in many places need your help. I desire to hear from you of the state of things there: and so recommending all your godly studies and endeavours unto the blessing of our good God, evermore rest

Your most assured loving friend

JA. ARMACHANUS.

Armagh, August 10,
1632.

LETTER CLXXXVIII.

ADMODUM REVERENDO IN CHRISTO FRATRI, D. LUDOVICO DE DIEU, ECCLESIÆ LUGDUNO-BATAVÆ PASTORI DIGNISSIMO. LEYDAM.

Salutem in Christo Jesu.

Consilium tuum de Syriacis Ephræmi in lucem proferendis valde mihi probatur. Ad editionem illam adornandam tres codices per Hubnerum nostrum ad te deferendas curo, manu satis eleganti descriptos. In ipso primivestibulo occurrunt, qui in publica vestra bibliotheca asservantur, de humilitate et de resipiscentia tractatus: in ejusdem quoque libri fine repetiti, adjecto initio sermonis in festum Palmarum quem vos habetis integrum. In eodem volumine hymnus de monachis et eremitis extat, qui in publica: nec non De Gog et Magog, atque alter de amore doctrinæ tractatus, qui in privata D. Golii habetur bibliotheca. Illa vero de amore doctrinæ parænesis ordine conscripta est alphabetico: (quod in Goliano apographo non videtur a librario fuisse animadversum, qui a voce ܗܒ eam est exorsus) ac jam pridem habetur edita, non Latine solum, in Ephræmo Gerardi Vossii; sed Syriace etiam, in Isaaci Sciadrensis Rudimento Syriaco quod Romæ anno 1618. ex Maronitarum collegio prodiit, in quo et hoc, et aliud Ephræmi canticum legitur, cujus initium; Lux quæ orta est justis.

Tabulæ chronologicæ Thesauro secretorum insertæ Græcorum supputationem et ipsæ sequuntur: sed annotata simul Hebræorum diversa numerandi ratione. Aliæ autem sunt a canone illo chronographico, qui Syriaco Pentateucho subnexus est: in quo notatio illa, quæ authoritatem τῶν ἑβδομήκοντα Hebraicæ præfert veritati, a Græ-

cæ potius quam Latinæ Ecclesiæ addicto monacho profecta fuisse videatur. Verum de hac annorum παιδοποιίας patriarcharum διαφωνίᾳ, in chronologicis nostris, Deo favente, plenius disserendi aliquando dabitur occasio. Ad Gottescalchum vero nostrum quod attinet: novam illius editionem tantisper differendam censeo, dum subsidia ad eam locupletandam ex Gallia mihi promissa accepero.

Doctissimum Salmasium sedem inter vos fixisse gaudeo. Scripsisse eum adversus Joh. Morini exercitationes, literis superiore Februario Lutetia ad me datis significatum est. Sed neque illius, si qua edita, neque ipsius Simeonis de Muys responsionum adhuc videre contigit: quanquam desiderii nostri impatientiam aliquantum hic lenierint eruditissimæ tuæ in aliquot Samaritani Pentateuchi loca observationes; atque illud in Genes. cap. X. ver. 19. inprimis. Ubi Dositheum hæresiarcham, Hebraicæ lectionis apud Samaritas corruptorem, non id solum fefellit, quod angustam Cananæorum acceptionem a latiore, sed etiam quod terræ Israeliticæ[a], a Cananæis olim insessæ, terminos ab imperii Israelitici finibus nesciverit distinguere. Propria enim Israelitarum patria erat Cananæa illa latior[b], in qua tribus quæque sedem suam sortito obtinuit, pulsis inde septem Cananæorum nationibus[c]: universi vero populi Israelitici imperium, suorum armis deinceps propagandum, hinc usque ad ingressum Ægypti, inde usque ad Euphratem protendebatur, quos amplissimos imperii hujus limites[d], 1 Reg. cap. IV. ver. 21. invenimus designatos: ubi in omnia regna, a fluvio usque ad limitem Ægypti, imperium Salomon habuisse dicitur, fluvio nimirum Euphrate, Syriæ Zobææ limite, quem pater illius David subjugaverat[e].

Admodum placuit quoque tua vocabuli פרכל ex Ephræmo interpretatio; non minus placitura et כסה illa altera,

[a] Confer. distinct. Deut. cap. 20. ver. 10. 11. 16. 17.

[b] Augustin. distinguitur a Giliade. i.e. Paræa, Josu. cap. 22. ver. 9. 32.

[c] Act. cap. 13. ver. 19.

[d] Jos. cap. 24. ver. 11. 12. cum Exit. cap. 23. ver. 21. et Deut. cap. 7. ver. 1. 20.

[e] 2 Sam. cap. 8. ver. 3. 10. 19.

si firma aliqua ratione ostendi posset, ante Syro-Macedonum tempora Hebræos vel interluniorum, vel noviluniorum, vel pleniluniorum ullam omnino in mensibus suis rationem habuisse. Gratissima mihi fuit a te missa de Janne et Jambre dissertatio; ut et præclari illius Lexici, unde ea excerpta est, specimen apud vos impressum, charactere et ordine tali operi convenientissimo,

Deus Opt. Max. egregiis tuis conatibus adsit, et laboribus benedicat,

JA. U. AR.

Dublinii, Idibus Juniis
ann. MDCXXXIII.

LETTER CLXXXIX.

THE LEARNED JOHN BUXTORF TO THE ARCHBISHOP OF ARMAGH.

Viro reverendissimo et amplissimo D. Jacobo Usserio archiepiscopo Armachano dignissimo, &c. Domino meo plurimum colendo et observando.

Vir Reverendissime,

Quod ego tenuissimæ, et infimæ conditionis homuncio, ex ultimis Germaniæ oris, te in florentissimo Hiberniæ regno, virum primarium, in summa ecclesiasticæ dignitatis sede constitutum, literis meis compellare, ac in tanta talique negotiorum mole interturbare audeo, id ne meæ vel temeritati vel ambitioni a Rev. T. D. attribuatur, ut decet, observanter peto; quamvis enim jam ante aliquos annos insignis tuæ pietatis et eruditionis, maximæ etiam in linguis orientalibus peritiæ fama apud nos percrebuerit, et ad aures meas pervenerit, ita ut vel hinc stimulus mihi ad ambitiunculam aliquam favoris tui quærendi dari potuerit: tamen, quia meo me novi metiri modulo, facile agnovi, longe et ætate, et eruditione et conditione inferiorem me esse, quam ut tantorum heroum limina salutare, vel amicitiam sollicitare debeam. Quadriennium est, ex quo D. Matthias Pasor, Oxoniæ tum literas Syriacas et Arabicas docens, in suis ad me literis T. D. amplissimam mentionem fecit; et de loco quodam in Bibliis Hebraicis a patre meo editis, a R. T. in libro quodam Anglicano censoria virgula notato monuit, petens ut ad id responsi aliquid sibi subministrem; operam se daturum, ut D. T. id innotescat. Respondi equidem D. Pasori: sed nescio an aliquid de eo ad T. D.

perlatum fuerit. Bibliothecæ tuæ instructissimæ, et libris orientalibus quoque refertissimæ publicum encomium legi in commentario quatuor Evangeliorum Ludovici de Dieu, amici mei singularis, quod et ipsum in admirationem et amorem tui me abripuit. Nihil tamen horum eo me impellere potuisset, quo nunc progressus sum, nisi a doctissimo et præstantissimo populari meo D. Jacobo Frey, proregis vestri filii illustrissimi ephoro et moderatore cum per literas tum ore tenus nunc ad id faciendum instigatus fuissem. Is enim de T. D. erga parentem meum defunctum, et erga me superstitem amico affectu, candidoque de laboribus nostris publicis judicio, tam prolixe retulit, ut firmiter tandem mihi persuaserim, non ingratum tibi fore, si ipsemet per literas studiorum partim præteritorum, partim præsentium rationem reddam, et de quibus R. T. certior nostro nomine fieri cupit ex me ipso intelligat.

Intellexi ex D. Passore et D. Frey R. T. in Bibliis parentis p. m. id desiderare, quod castrata et a censoribus Romanis expurgata exemplaria, posteriores scilicet editiones Venetas, sit secutus, atque id monere in libro suo Anglicano, ex occasione loci ex Aben Esra, Gen. cap. XXXVII. ver. 35. Hoc quod attinet, sciat velim T. R. exemplar illud, ex quo in nostris Bibliis Basileensibus expressa sunt commentaria Rabbinorum, fuisse tertiam editionem Venetam, non quod illud præ cæteris eligeretur, sed quia ita se forte obtulit et prioribus editionibus emendatius esse credebatur. Deinde quod illa quæ contra Christianos faciunt non fuerint restituta, factum esse, partim mandato et voluntate magistratus nostri qui ea lege permisit editionem illam, ut ne quid vel in Christum blasphemi, vel in Christianos et Christianam religionem maledici et contumeliosi in iis relinqueretur. Et qui novit persecutiones et odia gravissima, quæ occasione Bibliorum istorum in hac ipsa urbe contra se excitavit pater meus, non mirabitur, ipsum sibi ab istius modi Judæorum cavillis exprimendis cavisse. Ad hæc, collegerat illa loca omnia pater meus, et in præfatione, quam illis præfigere volebat proponere voluit. Quia autem post absolutam editionem aliud consilium ceperat, de triplici commentario addendo,

Masorethico scilicet Chaldaico, et Hebræo, in commentarium Hebraicum ista reservabat, vel in peculiarem tractatum quam parabat de blasphemiis Judæorum contra Christianos. Masorethicum commentarium edidit. Commentarium Chaldaicum, qui notas continet criticas in universum Targum, confectum penes me habeo edendum, quam primum meliora his studiis affulserint tempora. Commentarium Hebraicum, in quo de lingua Hebraica, et Hebræorum codicum puritate agere volebat, inchoavit, et jam aliquo usque perduxit, sed non absolvit. In hoc quoque cogitabat prolixe et speciatim agere, de Keri uketif, Tikkun Sopherim, de punctorum vocalium origine, aliisque rebus ad hanc materiam spectantibus. Cogitabat etiam his subnectere tractatum de lectione Rabbinorum. Sed partim alii labores, partim Parcæ iniquæ ea nobis inviderunt. Locum autem Aben Ezra Gen. cap. XXXVII. ver. 35. המתרגם לתועים ita quoque expressum invenio in nostra editione. Sed in tertia editione Veneta vox לתועים est omissa. Similis locus est Gen. cap. XVIII. ab initio in eodem, תועי רוח אמרו errantes spiritu dicunt, hoc est, Christiani: pro quo in Bib. Bas. ex tertia editione Veneta substitutum הנה קצת. Num. cap. XXIV. ver. 19. R. Sal. ad והאביד שריד מעיר in Veneta secunda editione est מעיר החשובה של אדום והיא רומי. Zach. cap. XIII. ver. 7. Ad verba הך את הרעה percute pastorem, R. Sal. glossa, את מלך אדום הרשעה videri potest etiam in Kimchio Obad. 1. Jes. cap. XXXIV. ver. 1. et Jes. cap. XXXI. ver. 1. ab initio. R. Sal. Jer. cap. XXXI. ver. 40. על כורחן של מינין invitis hæreticis. Jes. cap. IX. ver. 6. לתשובת מינים edit. in Veneta, pro quo in Bas. החולקים. Talia loca et alibi reperiuntur, quæ majore ex parte in lexico rabbinico sparsim reperies. Talia etiam sunt in paraphrase Chaldaica. Thren. cap. V. ver. 11. priores editiones Venetæ אתעניאו מן רומאי posteriores et Bas. מן נוכראי. Num. cap. XXIV. ver. 19. in libris antiquis legitur, ut et Elias adducit, וישצי ית כל מה דישתיר מן כרכא חיבא דהיא רומי. Jesa. cap. LIV. מבני רומי יתיבתא Bas. מבני כרכא יתיבתא. Videri potest etiam Mich. cap. VII. ver. 8. et ibid. R. Solomon. sic et ver. 10. Psal. CVIII. ver. 11. Thren.

cap. IV. ver. 22. 1 Sam. cap. II. ver. 5. Jesa. cap. XXXIV. &c. Hæc et alia loca in commentario Chaldaico parentis diligenter sunt annotata, et ex antiquis exemplaribus restituta.

De punctorum apud Hebræos origine pater meus constanter in ea sententia permansit, antiquius inventum esse Masorethis, et eo semper collimaverit, ut illorum antiquitatem ad Esram referret, sicque tanto certius divinam quoque authoritatem illis assereret. Nam si ita est, ut Lutherus alicubi grammaticos monet, ut lectionem, ubi grammatica id patitur, audacter contra Judæos corrigamus et emendemus, et, quod Mercerus vir doctissimus vult, non adstricti esse debeamus ad lectionem vocalium, audactos judices et emendatores passim reperiemus. Ad librum illum, qui sub Erpenii nomine prodiit, consulto noluit respondere pater meus. Existimabat adhuc ad plenarium quæstionis illus tractationem authores quosdam esse——a Judæis ex quibus uti ipse ad Capellum scripsit, antiquiora quædam speravit. In Tiberiade non ex professo illam quæstionem tractavit, tantum Masorethas illos Tiberienses Elianos indagare voluit, et num qui tum super vocales scripserint iidem fuerint et vocalium inventores. Quod non obscure se demonstrasse autumavit. Sane a nonnullis pontificiis ipsis id eo usque obtinuit, ut in ejus concesserint sententiam, prout literæ ex ipsa urbe Roma ad eum scriptæ, quas adservo, id testantur. Plurima habuit, quæ ad———illam tractandam summo studio a longis annis collegerat, quæ, si per vitam longiorem sæpius optavit, licuisset ei dirigere et publice proponere, Capello et aliis viris doctis novos scrupulos injecissent et forte eos in aliam sententiam pertraxissent. Author ipse erat Capello, ut diutius suum tractatum premeret, neque adhuc juris publici faceret. Nam habuimus et legimus eum antequam imprimeretur. Sed aliter visum est ei et D. Erpenio p. m. sine tamen ulla ejus offensione. Magis enim sollicitus erat pater meus ingravescente præsertim ætate de lexico suo absolvendo, in quo tot annotam improbos labores jam exantlarat. Et divina assistente gratia omnes literas absolvit, sed confuse admodum,

ita ut necesse fuerit omnia de novo digerere, et describere, qui meus fuit labor hoc biennio, a quo concordantias Hebræas absolutas dedi, ut nunc nihil aliud restat, nisi typographus promptus et Mecænates, quorum favore et auxilio in lucem edatur. Viginti quatuor nunc sunt anni ex quo prima fundamenta jecit, sed spero in plures annos victurum et duraturum. Editionem jam remorantur calamitosa hæc tempora, quibus et typographi ne gratis quidem libros imprimendos suscipiant, tantum abest ut æquo pro laboribus pretio illos velint redimere, et patroni viris doctis desunt, qui alacritatem ipsorum excitent et foveant. Providebit autem Deus. Ego sane nihil non agam ut quamprimum fieri potest, lucem aspiciat. Volebam ad has nundinas titulum ejus imprimi curare, sed certo consilio id distuli. Ut interim R. T. D. gustum aliquem totius operis accipiat, delineationem quandam tituli hic adjungo. Quantitate, ni fallor, superabit lexicon Schindleri: sed longe alia ratione est conscriptum.

Porro monuit me etiam D. Freyus in suis ad me literis D. T. judicare me operam non perditurum, si pari ratione, qua in transferendo More Nevochim incepi, authores etiam nonnullos historicos transferendos susceperim, ut ספר יוחסין et יסוד עולם quod ab eo tempore nil simile tentari causa fuit quod hactenus in parentis laboribus edendis et absolvendis detentus fuerim, et adhuc detinear. Videbo autem, ut inposterum ostendam me T. R. judicium magni-fecisse. Haud difficile illud erit, si otium ad ea suppet et, et ספר יוחסין habeo; sed alterum non. Invenio in adversariis meis, me antea in academia Archipalatina eum vidisse, sed ubi nunc sit, novit Deus; ubi impressus sit, ignoro. Inquiram autem; sæpe citatur in Juchasin. Quod si tranquilliora essent tempora, varia haberem, quæ juris publici facerem. Communicavi nuper cum D. Constantino l'Empereur Sepher Hizzachon manuscriptum, quem ni fallor transferendum et refutandum suscipit. Sed excedo modum epistolæ. Hæc visum est ad ea quæ T. R. D. nomine mihi proposita fuerunt respondere. Ea ut æqui bonique consulat, meque illustri suo favore et patrocinio dignetur, humillime rogo, Deum Opt. Max. animitus orans

ut R. T. D. quam diutissime Ecclesiæ suo bono sospitare velit. Dab. Basil. anno 1633. d. 26. Aug.

Reverendiss. dignit. T. addictissimus

JOHANNES BUXTORFIUS.

Linguæ sanctæ in academia Basileensi professor.

LETTER CXC.

THE ARCHBISHOP OF ARMAGH TO THE MOST REV. WILLIAM LAUD, ARCHBISHOP OF CANTERBURY.

My most gracious Lord,

When I took pen to write, the first thing that presented itself to my thoughts, was that saying in the Scripture: "Why are you the last to bring the king back to his house?" For me thought I could not but be much blamed for coming thus late to congratulate both his Majesty's safe return, and your own advancement (joined therewith) unto the highest place of Church-preferment, that is within his Highness's dominions. Wherein I may truly say thus much for myself, (to begin withal); that since the time I received the letter you wrote unto me the day before you began your journey for Scotland, no day hath passed hitherto, wherein I have not made particular mention of you in my prayers unto Almighty God; who hath graciously heard my request, and granted [therein] as much as my heart could desire. But thus in the mean time did the case stand with me: upon the arrival of the Lord Deputy, I found him very honourably affected toward me, and very ready to further me, as in other things that concerned the Church, so particularly in that which did concern the settlement of the lands belonging to the archbishoprick of Armagh. Wherefore, not being willing to let slip so fair an opportunity, I presently obtained a commission for making an inquiry of all the lands that remained in my quiet possession: and took my journey (though in an unseasonable time of the year) into the

northern parts of the kingdom. Where besides the speeding of the offices that were taken in the three several counties of Armagh, Tyrone, and Londonderry, there was offered the opportunity of solemnizing the translation of the bishop of Raphoe, and a consecration of the bishop of Ardagh, in the cathedral church of Armagh; where no such act had been before performed within the memory of any man living. And much about this time had we the news of your grace's election into that high dignity which his Majesty hath called you unto: for which, as this poor Church in general, so none more than myself in particular have great cause to rejoice. God having, no doubt, given you such high favour in our master's eyes, that you might be enabled thereby to do the more good unto his Church; and especially to put a happy end to that great work (which hitherto hath received so many impediments) of settling the reversion of the impropriations of this kingdom upon the several incumbents. Whereunto I assure myself your grace will easily work with my lord deputy, who every day showeth himself so zealous for the recovering of the dissipated patrimony of the Church, that mine eyes never yet beheld his match in that kind.

By the death of your predecessor our university of Dublin was left to seek a new chancellor; whom I advised to pitch upon no other but yourself: which they did with all readiness and alacrity. If your grace will deign to receive that poor society under the shadow of your wings, you shall put a further tie of observance, not upon that only, but upon me also, who had my whole breeding there, and obtained the honour of being the first proctor that ever was there.

I am further intreated by our lord treasurer, the earl of Cork, to certify my knowledge touching the placing of his monument in the cathedral church of St. Patrick's, in the suburbs of Dublin. The place wherein it is erected was an ancient passage into a chapel within that church; which hath, time out of mind, been stopped up with a partition made of boards and lime. I remember I was present when the earl concluded with the dean to allow thirty

pounds for the raising of another partition, betwixt this new monument and the choir, wherein the ten commandments might be fairly written: which if it were put up, I see not what offence could be taken at the monument; which otherwise cannot be denied to be a very great ornament to the church.

I have nothing at hand to present your grace withal, but this small treatise written unto Pope Calixtus II. by one of your predecessors, touching the ancient dignity of the see of Canterbury, which I beseech you to accept at the hands of

Your Grace's most devoted servant,

J. A.

LETTER CXCI.

ANOTHER LETTER TO THE SAME.

May it please your Grace,

Upon my return from my northern journey I wrote unto you by Sir Francis Cook; declaring the cause of my long silence, together with the extraordinary zeal of our noble lord deputy; I may justly term him a new Zerubbabel raised by God, for the making up of the ruins of this decayed Church; who, upon an occasion, openly declared himself an opposite to the greatest of those that have devoured our holy things, and made the patrimony of the Church the inheritance of their sons and daughters.

I likewise made bold to intreat your lordship (in the same letter) to accept our poor university of Dublin into your gracious protection. I caused the draught of two other letters to be made, in the name of the society, unto your grace; the one penned by the Provost, the other by Dr. Hoyle, the divinity professor there. But the fellows of the house were so factious, that nothing could please them which came from their superiors; and so idle, that they would not take pains to do the like themselves. So that now I have the more cause to implore your grace's aid afresh, and to present you with a new supplication of "miserere domus labentis." Wherein that I may conceal nothing from your grace, the very truth is this: the Provost, albeit he be a very honest man, and one that mindeth the good of the house, yet is of too soft and gentle a disposition to rule so heady a company. The lord bishop of Kilmore, while he was provost there, composed statutes

for the good of the house, conformable to those of Emmanuel-College in Cambridge, where he himself in former time lived. But there is so little power given to the Provost for redressing of things that are amiss, without the consent of the greater part of the senior fellows, that they, finding thereby their own strength, perpetually join together in crossing whatsoever the Provost attempteth for reformation, either of themselves or of the scholars; being sure never to give their consent that any punishment shall be inflicted upon themselves, either for absenting themselves from the church, or lying out of the house, or frequenting of taverns, or other such enormities. So that the Provost, by their perverse dealing, being now made weary of his place, it were to be wished that some other preferment might be found for him; and one of a more rigid temper, and stouter disposition, placed in his room; for such a wedge, for the breaking of so evil a knot, must necessarily be used.

The earl fearing that my former letter might not have come unto your hands, hath earnestly entreated me to write thus much again; which as I could not well deny unto him, being but the bearing of a testimony to the very truth, so do I wholly submit the same unto your graver judgment.

Your Grace's most devoted servant,

J. A.

LETTER CXCII.

CONSTANTINUS L'EMPEREUR AB OPPICH TO THE ARCHBISHOP OF ARMAGH.

Illustrissimo Præsuli D. Jacobo Usserio Archiepiscopo Armachano, Hiberniæ Primati.

Su. S. V. S. P. a D. Jesu.

Illustrissime Præsul,

Non sum is qui rem nihili censeat, viros magnos morari in seriis negotiis quibus assidue distinentur: novi quanti sit Ecclesiæ vel uni præesse, nedum tot ac tantis, quæ tempus vacuum præterfluere non sinunt, ut alias lucubrationes prætercam quibus et absentes ac posteritatem doces. Nihilo secius, opportunitatem commodissimam ab iis nactus, qui singularem illustris dignitatis tuæ benignitatem et comitatem mihi deprædicarunt, in ipsa fiduciam concepi, non ingratum fore, si cujus compellandi causa vel longum iter susciperem, eundem epistolari alloquio in tanta literas deferentium commoditate affarer. Adjungerem etiam quædam opuscula mea, nisi jam satis diu edita essent, adeoque nullus dubitarem quin in instructissimum penu illata sint. Sed olim (de quo mihi admodum gratulor) manuscriptum codicem accepi satis carie attritum, quo a Judæo quodam congestum est, quicquid adversus religionem Christianam afferre atque objicere Judæi possunt, quod quidem alicujus sit momenti. Hunc Rabbinicum codicem ubi in Latinum sermonem convertero (id enim ago) et objectionibus respondero: faciam Deo dante ut illustrissima tua dignitas exemplar quamprimum habeat. Et quandoquidem intellexi, et antiquis et raris

manuscriptis illustrissimam tuam dignitatem percipere magnam venustatem, reticere nequeo, quin et de alio manuscripto (cujus me compotem fecit D. Buxtorfius) mentionem injiciam: nomen est Nizahon. virulentum scriptum contra Christianos. Vertere etiam cœpi, ut eodem modo edam, atque transmittam. Porro cum in D. tuæ instructissima bibliotheca Syriacum in Biblia commentarium esse intellexerim sive thesaurum secretarium; atque ab iis qui Vetus Testamentum transferunt in linguam Belgicam rogatus sim, ut observationes ad loca difficiliora porro suppeditem: si optare liceret, istius Syriaci in Hagiographa et prophetas posteriores commentarii usum ad tempus concedi exoptarem. Nam Pentateuchum et reliquos historicos quod concernit, istos jam examinarunt revisores (ut vocant) atque ad Hagiographa pergunt. In locis dubiis Abrabanielem meum (omnium commentatorum coryphæum) consulere soleo: sed ne is quidem per omnia satisfacit. Attamen ne vel minimum quidem hac mea petitione D. tuæ commodis obesse velim: neque committendum censeo ut liber adeo rarus cum discrimine et amittendi periculo in incertum mittatur; verum suo loco relinquendum, si tuta mittendi ratio desit, existimo. De Chronico Samaritanorum Arabico, cum collega D. Golio egi: quod D. tuæ votum esse cognoscerem ut ex Arabico in Latinum verteretur. Sed tot jam negotiis se implicitum queritur, ut hoc tempore id præstare nequeat: ita enim præter stata negotia undique sollicitari, ut suus non sit. Cyclum denique Paschalem V. M. (de quo D. T. ad Dominum Frey perscripserat) in nostra bibliotheca nondum invenire potui. Hactenus curas tuas interpellari, boni quæso consulas: tua facilitate fretus, id feci, qui mea officia offero.

Illustrissimæ dignitati tuæ, cujus cliens audire gestio

CONSTANTINUS L'EMPEREUR

Ab Oppych.

Lugd-Bat. 16. Kal. Dec.
An. 1633. partæ salutis.

LETTER CXCIII.

THE ARCHBISHOP OF ARMAGH TO DR. WARD.

Salutem in Christo Jesu.

The gentlewoman with whom I got acquainted at Hadham, being to go directly unto Cambridge, I could not but salute you in a word or two, for methinks it is somewhat long since we have written one to another; the fault whereof I acknowledge doth principally lie on my part. I have little to certify you from hence, but that the good bishop of Derry, Dr. Downham, departed this life the 17th of this present, and your Dr. Bramhall is like to succeed him in that bishoprick, which is absolutely the best in this whole kingdom. We have a parliament to be summoned here very shortly, upon the good success whereof the whole settlement of this kingdom dependeth. I must still renew my former motion made unto you for the copy of your lectures touching the eucharist, and my lord of Salisbury's, and yours also touching the Arminian controversies: for, as I declared my mind unto you therein heretofore, I would not have them hazarded in one copy. I guess that he who wrote the animadversions upon your Latin sermon, De gratia discriminante, is our dean of Cashel, who purposeth very shortly to visit you in England. There cometh little else to my mind to mention at this time: and therefore, with remembrance of my thankful and hearty affection to yourself and your good wife, I commit you to God's blessing, and rest,

Your own most assured,

JA. ARMACHANUS.

Dublin, April 30.
1634.

LETTER CXCIV.

DR. WARD TO THE ARCHBISHOP OF ARMAGH.

MOST REV. AND MY VERY GOOD LORD,

I RECEIVED your grace's letter of the 30th of April, for which I humbly thank your lordship, and crave pardon withal of my long silence. I am right sorry to hear of the late decease of the worthy bishop of Derry; boni deficiunt, mali proficiunt. I heard, before the receipt of your lordship's letter, of it at London. I heard also there, that Dr. Bramhall of our college was likely to succeed him: I pray God he may succeed him, as in place, so in all his virtues and virtuous actions. I pray God to be assistant to the parliament of state with you, and to bless all the proceedings therein, and to give an happy success to that honourable meeting, in all their important affairs. For my lectures of the eucharist, I have as yet no leisure to transcribe them, nor others touching the remonstrants. As for my lord of Sarum his readings, I will see if I can get Mr. Burnet to procure them to be transcribed. As for an answer to the Animadversions you mention, I will (God willing) ere long send your lordship a copy of them. The author of the Animadversions is now with us. We have had some doings here of late about one of Pembroke-Hall, who preaching in St. Mary's, about the beginning of Lent, upon that text, James, chap. II. ver. 22. seemed to avouch the insufficiency of faith to justification, and to impugn the doctrine of our 11th article

of justification by faith only; for which he was convented by the vice-chancellor, who was willing to accept of an easy acknowledgment: but the same party preaching his Latin sermon, pro gradu, the last week, upon Rom. chap. III. ver. 28. he said, he came not, palinodiam canere, sed eandem cantilenam canere; which moved our vice-chancellor, Dr. Love, to call for his sermon; which he refused to deliver. Whereupon, upon Wednesday last, being Barnaby day, the day appointed for the admission of the bachelors of divinity, and the choice of the bachelors of divinity, which must answer die comitiorum; he was stayed by the major part of the suffrages of the doctors of the faculty. And though sundry doctors did favour him, and would have had him to be the man that should answer die Comitiorum, yet he is put by, and one Mr. Flatkers of our college chosen to answer. Whose first question is,

1. Sola fides justificat.

2. Realis præsentia Christi in eucharistia non ponit transubstantiationem.

The truth is, there are some heads among us, that are great abettors of Mr. Tourney, the party above-mentioned, who no doubt are backed by others. I pray God we may persist in the doctrine of our Church, contained in our Articles and Homilies. Innovators are too much favoured now a-days. Our vice-chancellor hath carried business for matter of religion, both stoutly and discreetly. Dr. Lane died on Sunday last, and was buried in the night upon Tuesday, in St. John's college.

It may be you are willing to hear of our university affairs. I may truly say, I never knew them in worse condition since I was a member thereof, which is almost forty-six years. Not but that I hope the greater part is orthodox; but that new heads are brought in, and they are backed in maintaining novelties, and them which broach new opinions, as I doubt not but you hear; others are disgraced and checked when they come above, as myself was by my lord of York the last Lent, for favouring Puri-

tans in consistory; and all from false informations from hence, which are believed without any examination. At that time also I entreated my lord of Canterbury to speak to the dean of Wells that now is, who had sundry times excepted against me for not residing three months per annum, as I should by charter, which I nothing doubt but it was by his instigation, he promised me then he would; but not having done it yet, I repaired again to my lord's grace about it in November. But now he cannot, for that his Majesty hath given him in charge to take account of the bishops in his province, how residence is kept. I told him my case was not every man's case; and that I had a benefice, at which I desired to be in the vacation time; but nothing would prevail. And yet, as I told him, I am every year at Wells, sometimes a month or six weeks. I think they would have me out of my professor's place, and I could wish the same, if I could have one to succeed according to my mind, for then I should have leisure to transcribe things. Well, howsoever, God's will be done, and he teach us humility and patience. I heard also of some doings with you. The Lord of heaven direct you and us, and teach us to submit to him in all things. I have not yet sent my answer to Mr. Ch. but intend ere long. I have not finished yet one point, to show the Arminian opinions were condemned in the synods which condemned the Pelagian heresy. At Mr. Burnet's importunity, who could not get a good scrivener to transcribe my lord of Sarum's readings, De prædestinatione, et morte Christi; I gave way that he should send it to you; which I intreat your lordship, if you have received it, to return it me, as soon and as safely as you conveniently can. The tractate De prædestinatianis, in defence of your lordship, (I know not your adversary, nor his name) is Dr. Twiss's; it may be he hath sent your lordship a copy of it. He is a deserving man. We have a vice-chancellor that favoureth novelties, both in rites and doctrines. I could write more, sed manum de tabula: the greatest part of this was inclosed in the letter your lordship had sent

January 14. I made now a few additions. And so I rest,

Your Grace's in all observance,

SAMUEL WARD.

Dr. Baden, a dean with you in Ireland, answereth the act, In Vesperis comitiorum.

His questions are,

1. Justificatio non suscipit magis et minus.
2. Non dantur consilia perfectionis supra legem.

Sidn. Coll. Jun. 14.
1634.

LETTER CXCV.

THE ARCHBISHOP OF ARMAGH TO DR. WARD.

Good Doctor,

I received with your last letter the Penitential Canons of Maimonides, for which I heartily thank you. In lieu whereof, I hereby send you the History of Gotteschalcus, the first Latin book, I suppose, that ever was printed in Ireland; I have directed it (as you see) to Mr. Vossius; but upon your advertisement, forbore to commit the publication of it unto him. For the Arminian questions, I desire never to read any more than my lord of Salisbury's lectures touching predestination and Christ's death; and yours concerning grace and free-will; together with the determination of the question of perseverance, which you showed unto me. The book of Scotus in Bennet college I guess to be the same with a manuscript which I have myself, without the author's name, beginning thus: "Quod status Prælatorum, viz. pastorum Ecclesiæ presupponit statum alium, probatur sic." I had thought the other had been written by Johannes Erigena, or else I had not much desired it: but now I discern it came from Johannes Duns, I do not much esteem it.

If I be not deceived, being once in talk of Scaliger at your table, Mr. Mede made mention of some mistake of his in the fragments of Abydenus or Berosus, which he hath published at the end of his book De emendatione temporum, but what it was I cannot call to remembrance: if you have a better memory, I pray you help mine; or else inquire of Mr. Mede himself when you shall next see him. I received a very kind letter from Mr. Vossius, for

my History of Gotteschalcus. A copy of your writings, touching the efficacy of baptism, and the questions with the remonstrants, I much desire. Dr. Twisse I see (as you feared) hath followed the rigid part.

I have gotten a good large fragment of the beginning of Clement's genuine epistle to the Corinthians.

Your own most assured,

JA. ARMACHANUS.

LETTER CXCVI.

CONSTANTINUS L'EMPEREUR AB OPPYCH TO THE ARCHBISHOP OF ARMAGH.

Illustrissimo Primati D. Jacobo Usserio Archiepiscopo Armachano, Hiberniæ Primati.

I. V. S. P.

Vir Reverende,

Est quod mihi admodum gratuler, qui, cum antea viro illustri nonnisi de nomine innotuissem, et tamen quod in votis habebam audacter petiissem, tantam e vestigio nactus sim benevolentiam, ut illustris tua dignitas expetitum commentariorum in sacras literas volumen Syriacum transmittere gravata non fuerit. Dabitur, Deo favente, opera ut fideliter in Hiberniam transmittatur, ubi usus fuero. In Veteri Testamento spei meæ non respondet: licet subinde notatu digna animadvertam. Ad textum Syriacum commentaria accommodata sunt; non vero (quod *ἀκρίβεια* suadebat) consultus fuit Ebraicus. Imo quantum adhuc videre possum, Syriacus, quo usus fuit, contextus e Græco expressus fuit: ideoque sæpe aliter legit author quam in Ebræo extat. Aliquando etiam verba de industria secus collocat, quam invenit. Græcæ linguæ peritiam præ se fert: et in Syriaca nimis anxie, quæ ad vocales spectant, persequitur. Occidentalem Syrum fuisse, id est, viciniorem mari Mediterraneo, ostendit quod sect. 28. Usa. annotat. Tandem hoc observo, (ut omnia conglomerem, quæ e lectione in mentem veniunt) non satis ad messam applicare, quæ ad ipsum passim directa fuere. Nihilominus pro usu istius libri gratias habeo maximas: in-

primis cum præclara annotentur in Testamentum Novum. Quæ in caput primum Matthæi observata sunt evolvi; placent ad modum. Cæterum, est in illustris D. T. bibliotheca, uti intelligo, versio Syriaca duplex V. T. patruus autem meus D. Antonius Thysius paratum habet commentarium in duo priora capita Geneseos ubi historiam creationis illustrat, cui præmittere statuit versiones primarias: ideoque summa diligentia e variis autoribus, Symmachi, Theodotionis, Aquilæ, &c. interpretamenta ita collegit, ut continuum contextum reddant. Itaque valde sibi gratum fore dicit, si versionem Syriacam ab amanuensi aliquo descriptam obtinere in 2. cap. Gen. posset. Hoc vix a me impetro, ut subjungam: verum fortassis post libri editionem, istius consilii se non factum certiorem, D. tua ægre ferret: ut cui hoc unum cordi sit, prodesse publico. Hic subsisto, et Patri D. nostri I. Christi commendo,

Illustrem tuam dignitatem,

Cujus permanere gestio cliens humillimus

CONSTANTINUS L'EMPEREUR

Ab Oppych.

Lug. Bat. 3. Kal. Jul.
ann. partæ salutis, 1634.

LETTER CXCVII.

DR. WARD TO THE ARCHBISHOP OF ARMAGH.

Most Rev. and my very good Lord,

Our commencement is now over, where dean Baden, now Dr. Baden, did well perform his part, who answered the act vesperis comitiorum. And so did the bachelor of divinity, die comitiorum, being one of the fellows of our college. The vice-chancellor, Dr. Love, did well perform his part, especially in encountering with one Franciscus de S. Clara, (but his true name is Davenport) who in a book set forth at Doway, would reconcile (si diis placet) our articles of religion with the definitions of the council of Trent. But we have dismissed the auditors this year, with much more content than they were the year before. Our stirs we had a little before the commencement, are pretty well over. There is a little book intituled Brevis Disquisitio, which I suppose your lordship hath seen: it containeth in it sundry, both Socinian and Pelagian points; as also that the body which shall be raised in the resurrection, is not idem numero; also souls do not live till the resurrection; besides sundry other points: it is printed Eleutheropoli: it is said it cometh out of Eton College, and that Alesius should be the author, who was at Dort with us. I am sorry such a book should come thence. In my last letters from my lord of Kilmore, he was inquisitive of the ancient codes of canons, as being desirous to inquire into the ancient discipline of the Church. Your lordship could direct him for books. If he would undertake it, he would do it to some purpose.

And there are not many books necessary to know the substance of it; as Codex canonum universalis Ecclesiæ, et Codex Aphricanus; with Zonarus and Balsamon upon them, and the Trullan Canons, and Codex Romanus reprinted, which obtained in the western Church. At better leisure I will write to him more at large. In the mean time, I told him your lordship could show them all the fore-named. Thus in some haste, I beseech God to bless you, and your parliament in all their weighty affairs; and so intreat your prayers for us.

And so with my salutations to you, my much honoured lord, I commend you to the gracious protection of the highest Majesty, resting,

Your Lordship's in all

Affectionate observance,

SAMUEL WARD.

Cambridge, July 7.
1634.

LETTER CXCVIII.

CONSTANTINUS L'EMPEREUR AB OPPYCH TO THE ARCHBISHOP OF ARMAGH.

D. I. V. S. P.

Præsul Venerande,

Tu denuo eum qui humanitatem tuam, ipsa fretus, literis fatigare non erubescit: quas fideliter datas sperare non desino, donec secus intelligam. Postremis meis scripta quædam a me publici juris facta transmisi: ubi inter cætera, quæ de septuaginta septimanis Prophetæ Danielis mea sit sententia vel conjectura plene exposui: quemadmodum in transmissis ad Danielem notis videre licet. Memini etiam quum de Gregorio Syro, cujus sunt istæ Syriacæ notæ manuscriptæ in V. et N. T. quum inquam de ipso agerem, me in hac fuisse sententia, eum usum fuisse Syra versione e LXX. concinnata: quod in Isaia eam alicubi cum Ebræo, quam cum Græco contextu magis convenire deprehendissem. Verum postea in isto scriptore amplius evolvendo sententiam mutavi: commentatur enim ad versionem ex Ebræo confectam; licet non usquequaque cum eo concordantem, sed aliquando ad Græcos interpretes deflectentem. Ipse tamen initio commentariorum in Genesin, ubi se usum illa versione profitetur, cum originali textum (quem tamen non intellexit) exactissime facere arbitratur. Cæterum, reverendissime domine, est apud nos vir nobilis et doctissimus, qui omnium reformatarum ecclesiarum confessiones editurus, aliquoties me sollicitavit, ne dignitatem tuam percunctari gravarer, num extet propria Hibernicarum ecclesiarum confessio. Existimat vir doctus et pius, non exiguam se

reportaturum gratiam, si consensu communissimo orthodoxiam confirmatum iret. Denique hic una mitto Clavem Talmudicam nuper a me editam: quorsum et cui bono, docebit dissertatio ad lectorem. Hoc levidense munusculum æqui bonique facias quæso: utpote ab eo profectum, qui tua merita deosculans, animum gratum, si posset, aliquo signo ostendere anniteretur. Vale, antistes venerande, Deum veneror ut tuos conatus et labores prosperet.

Dignitatis tuæ cultor humillimus

CONSTANTINUS L'EMPEREUR

Ab Oppych.

Dabam Lugd. Bat.
21. Dec. an. partæ
salutis, 1634.

END OF VOL. XV.

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